School of Theology at Claremont
1001 1320213

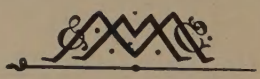
The Library

SCHOOL OF THEOLOGY AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

df. P.H.M.

THE CENTRAL TEACHING
OF
JESUS CHRIST



BS
2615
B5

THE CENTRAL TEACHING

OF

JESUS CHRIST

A STUDY AND EXPOSITION

OF THE FIVE CHAPTERS OF THE GOSPEL ACCORDING TO ST. JOHN, XIII. TO XVII. INCLUSIVE

BY

THOMAS DEHANY BERNARD, M.A.

CANON AND CHANCELLOR OF WELLS

AUTHOR OF "THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT"
BAMPTON LECTURES, 1864

London

MACMILLAN AND CO.

AND NEW YORK

1892

All rights reserved

Theological Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Copyright by Macmillan & Co.
for the United States of America.

Printed by Berwick & Smith,
Boston, Mass., U.S.A.

PREFACE

THIS book had its origin in some lectures delivered under a Diocesan scheme of "Higher Religious Education." Having afterwards undertaken to put in a readable shape the lines for the study of this part of Holy Scripture which had been then suggested, I soon found myself enlarging upon those notes, and exceeding the brief treatment proposed. In the holy atmosphere of that record, in presence of the solemn crisis to which it belongs, of the touching incidents, the wide range of discourse, and the deep significance of its words, a more anxious study and a more deliberate exposition were naturally created. Thus a fuller treatment became inevitable, as attention was more closely given to the divisions and connections of discourse, to the distinctions and relations of topics, to the twofold character of words addressed to hearers at the moment, and consigned to the Church forever, and especially to the central place of this teaching in the whole doctrine of Christ, and consequently to the transitional office which it fulfils in the

development of the scheme of the Gospel. Thus it was that the notes of lectures became a book.

I was the more inclined to prosecute this work for two reasons, one literary and the other personal.

In ranging through the literature of the subject, I did not find that there is any book which does precisely what is here intended. Certainly a student has abundant aids, both exegetical and homiletical. In the multitude of Commentaries on the Fourth Gospel this section has its place; and its texts and topics have been treated in countless sermons, lectures, and meditations. But I doubt whether there is any one book which at once covers the ground and is conterminous with it; one that treats it as a whole in itself, in the way both of interpretation and reflection. If there be no such book, it is fit that there should be one, and of a kind suited for reading rather than for reference. Under this impression I applied myself more willingly to a task which did not appear to be superfluous.

At the same time it was in my own mind the return to an idea which had occurred a quarter of a century before. In preparing the Bampton Lectures for 1864, on "The Progress of Doctrine in the New Testament," my thoughts were occupied with the advancing revelation of Christ, as it lies before us developed in the canonical books; and

no part of that scheme impressed me so deeply as did the office of those five chapters of St. John, which close the teaching of Christ in the flesh and introduce the teaching of Christ in the Spirit. After completing such review of the whole subject (alas! under very disabling conditions, and with sadly imperfect effect!) my thoughts reverted to that central stage of advance more frequently than to any other. But the further treatment of such a subject required leisure which was not to be had. One who, in a great pastoral charge, is engaged without cessation as preacher and teacher, in the practical ministry of the Word, must be deeply thankful for that kind of study of it which daily occasions demand; yet he may often glance wistfully at paths of inquiry which he would have followed, had the duty of the hour permitted, or pass on by fields of thought, in which he feels he could have expatiated with pleasure, or imagines that he could have reaped with advantage. If such liberty comes at last, it is often under bodily or mental conditions which ask only for repose. But if it be not so, a less exacting public ministry may give opportunity, not only for a more tranquil study of the Word, but for some contribution to the Church of the kind which is here attempted. Perhaps it would not be attempted, but for the measure of encouragement derived from readers of the former work, to which reference has been made.

It is a satisfaction to me to express my gratitude for intimations of interest and fellowship of thought on the part of readers whom I have never seen, both at home, and still more frequently on the other side of the Atlantic. Therefore I commend these words to my brothers and sisters in Christ, in England and America, with the hope that they may, in some cases, assist a thoughtful entrance into this inner sanctuary of the Written Word, which has been justly called "The Holiest of All." There, not only the writer but the readers, must study the words of the Lord Jesus, as feeling themselves in his very presence, and depending on the Spirit of truth, who, it is here promised, shall "teach you all things" and "guide you into all the truth."

CONTENTS

INTRODUCTION

CHAP.		PAGE
I.	CENTRAL TEACHING	1
II.	A STUDY AND EXPOSITION	15

PART I

THE INCIDENTS

XIII

I.	THE PREAMBLE	31
II.	AT SUPPER	42
III.	THE WASHING OF THE FEET	59
IV.	THE DETACHMENT OF JUDAS	74
V.	THE PRELIMINARY SAYINGS	88
VI.	THE PREMONITION TO PETER	100

PART II

THE DISCOURSES

FIRST DISCOURSE

XIV

I.	METHOD AND CHARACTER	113
II.	THE FOUNDATION WORD	123
III.	THE FINAL PROSPECT	129

CHAP.		PAGE
IV.	Self-Revelation of Jesus	139
V.	The Promise of Power	152
VI.	The Promise of the Paraclete	157
VII.	The Promise of Teaching	174
VIII.	The Benediction of Peace	184
IX.	The Accepted End	190
X.	A Dividing Line	198

SECOND DISCOURSE

XV, XVI

XI.	Life and Fruitfulness	209
XII.	Love and Friendship	228
XIII.	Enmity of the World	240
XIV.	Witness to the World	252
XV.	Treatment by the World	258
XVI.	Conviction of the World	269
XVII.	Illumination of the Church	283
XVIII.	The Sorrow and the Joy	294
XIX.	The Intercourse of the Future	303
XX.	The Last Words	319

Part III

THE PRAYER

XVII

I.	Scope and Order	331
II.	For His Work and Glory	340
III.	For the Disciples	359
IV.	For All Believers	385
V.	The Sequel	407

INTRODUCTION

INTRODUCTION

CHAPTER I

I HAVE entitled this book "The Central Teaching of Christ," and have described it as "a study and exposition." This title and description, when explained and justified, will place the reader at the point of view from which this divine teaching is to be here considered.

The title implies that we have before us a section of this teaching, which may be taken as distinct from the rest and complete in itself, and also as one which has, in relation to the whole scheme, a central position and office.

The five chapters of this Gospel, thirteenth to seventeenth inclusive, are marked off as a distinct section of the book, first, by their historical setting, and then by their special character. They are the record of a definite stage in the communication of the Gospel, and constitute (so to speak) a compartment in the whole scheme of the Written Word.

In the narrative of the Evangelist, the twelfth chapter closes the manifestation of Christ to his nation, with notes of final warning and tones of sad

farewell. The story of those days, told in the other Gospels, is not repeated here. Only the public entrance into the city is mentioned, with two characteristic touches of reflection; one on the fulfilment of prophecy, not perceived till "Jesus was glorified," the other on the connection of the brief outburst of popular feeling with the recent miracle at Bethany, related in the previous chapter. There the writer passes at once to an incident which he represents as final. Before the Lord quits the Temple forever, a voice comes from beyond the confines of Israel, a voice of Greeks — "We would see Jesus." "The hour is come," He answers, "that the Son of Man should be glorified." The multitudes of mankind rise before his mind, and at the same time the anguish and the death which must be the conditions of their salvation. There is a conflict, anticipating Gethsemane. There is a voice from heaven. There is a revealing word which interprets the crisis. "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up out of the earth, will draw all men unto myself." Some questions of cavil or perplexity are answered by a solemn warning to use such opportunity as may yet be given. "Walk while ye have the light, that darkness overtake you not. . . . While ye have the light believe in the light, that ye may become sons of light." So ends the ministry to

Israel. "He departed and hid Himself from them"; to be seen no more in public, save as led out to die. The Evangelist now reviews that mission as finished, and sums up the result. "Though He had done so many signs before them, yet they believed not on Him." But so it had been predicted. Two passages are cited from Isaiah, who "saw his glory and spake of Him." In one of those passages the Prophet had asked, "Lord, how long?" and been told that the unbelief would last till desolation came. The desolation had come when the Evangelist wrote. Yet it had not been all unbelief, even where it seemed to be so. "Among the chief rulers many believed; but did not confess it, lest they should be put out of the synagogue, because they loved the glory of men more than the glory of God." So it was, despite the solemn witness of Jesus, that belief or unbelief in Him and in his words, was belief or unbelief in God and in words of God. This assertion by the Lord Himself is the seal which the Evangelist affixes to his account of the mission and its results.

That story is finished: and the narrative at the beginning of the thirteenth chapter takes a new departure, retiring within the little company of the twelve. There are spoken the words contained in these five chapters; and the close of this division is as clearly marked as its beginning. "When Jesus had spoken these words He went

forth with his disciples over the brook Kidron, where was a garden into which He entered," and there the Passion is begun.

It is therefore a separate portion of our Lord's ministry on which we enter here; and its importance is evident from the space which it occupies, being little less than a fourth of the entire Gospel. The twelve previous chapters cover a period of nearly three years; these five are records of a single evening. In those we range through Judea, Samaria, Galilee; we are in the wilderness, on the sea-board, in streets and synagogues, and most often in the Temple itself. In these we remain in a single chamber of a private house. In those we are in the presence of "the Jews," the multitudes, all classes of disciples, hearers, observers, opponents. In these we are in the inner circle which may be called the Lord's own family. It is plain that what passes here must have an importance all its own.

It has this value from these very restrictions, which constitute its special character, as *a ministry to believers*. The Gospel is written on a distinct plan, that of giving, at the same time, an account of the manifestation of Christ, and an account of the reception of it by those to whom it was presented. St. John traces with evident intention the advancing faith of the few and the hardening of the many in unbelief. He traces

these processes not only by relating the facts, but by his own observations upon them, such as never occur in the synoptic gospels. The discussions and objections of the people and the growing antagonism of the representative classes are exhibited in their progress towards the national rejection, in the story, which has been summed up with melancholy comments at the end of the twelfth chapter. Side by side with this history of unbelief runs the history of faith, in those who "received Him," telling how they acted on the testimony of the Baptist; how they felt at once that "they had found the Messias"; how, at the first miracle, "His disciples believed on Him"; how, when others "went back," their adhesion was confirmed (ch. vi. 66–68); how they shared in the impressions of the public ministry and received deeper impressions themselves in more intimate converse; how their faith was tried by a course which contradicted their expectations, and by a seeming impotence against the powers of the world; but how it was also sustained by works which they saw to be the testimony of God; how their faith felt the strain of claims which transcended their capacity of apprehension, and of words which they knew not how to interpret; but how this was more than balanced by the experimental conviction, "Thou hast words of eternal life." Thus through those years of association, with all

their recorded ignorances, weaknesses, and mistakes, they yet beheld his glory, the glory as of an "only begotten from the Father," with a consciousness only afterwards to be fully understood. And now this hearing and beholding, this education and companionship, must end. The next three days will bring, in the Crucifixion the final shock to their faith, and, in the Resurrection the final seal; to be followed by the transition, gradual at first and soon complete, to the life of walking by faith and not by sight. Thus a great work remains for the last evening. A teaching must be given which shall recognise the present faith and raise it to a higher level, which shall be a consummation of the relations in the past and a preparation for those in the future. It cannot but be given under the genuine emotion of the hour, inspired by the full consciousness of the situation, the sympathy which naturally grows more compassionate, and the love which allows itself more tender expression in the moments of a great farewell.

Such is the teaching which we prepare to attend, when we approach this division of the Written Word, five chapters, which have been called "a Gospel within the Gospel," a sacred enclosure, an interior sanctuary, where the Lord is alone with his friends; the manifestation to the world finished; the redemption of the world to follow. We enter

under a cloud of divine sadness; we find ourselves under the brightest illuminations of truth and love. Instructions, consolations, promises, revelations, form the legacy which the departing Saviour leaves to his Church.

The section of the Gospel thus marked off by its historical setting and by the nature of its contents, holds not only a distinct but a *central* place in the teaching of Christ. It has this central character, first, as intervening between the narrative of the manifestation of Christ to the world, and that of his passion and resurrection; secondly, as closing the teaching of Christ in the flesh and foreshowing his teaching in the Spirit.

Historically the central chapter of the Gospel of Christ is the narrative of his death and resurrection. These events consummate his manifestation on earth, and condition his mediation in heaven. "The death which He died, He died unto sin once; the life which He liveth, He liveth unto God." In the one act He departed out of this world, having finished the work which was given Him to do; in the other He went to the Father to open the kingdom of heaven to all believers. Therefore, in the region of fact these events have the central place, as closing one part of the dispensation and opening the other; and to these events the teaching of the last hours is united in the most significant manner. It is prefaced as being given "when

Jesus knew that his hour was come, that He should depart out of this world unto the Father"; and "when He had spoken these words He went forth" to Gethsemane, the cross and grave. We listen under the consciousness of what is to follow, a consciousness all the deeper because the situation is not explained but understood.

The instructions, which are thus made preliminary to the central facts of the Gospel, have also a central place in the course of education of the disciples, in respect both of the method of the Teacher and the attainments of the taught.

It is the close of teaching given in the flesh by word of mouth, on the old terms of fellowship; and it gives large promise of another kind of teaching to be carried on by the Spirit, leading into all the truth, and communicating "many things" which the Teacher had to say, but which the disciples "could not bear" then. The character of the instructions corresponds with this stage of transition, as preparing the faith and experience of a spiritual life different from that of the past, but on the verge of which the hearers stood.

In regard to the attainments of the disciples we receive a like impression of transition. We see the reality of their faith, but we also see its limits. One after another they betray those limits by their questions. They ought to have advanced farther, but they have reached a level of faith which is

treated as a sufficient basis for more decisive advance; and "in that day" which is to follow, this faith will open out into fuller knowledge. Their personal position, however, will be better considered when we come to enter on the discourses. Here we only note the place which this part of the word of Christ holds relatively to the rest of it.

If any one were to place on the one side the Sermon on the Mount and the general synoptic teaching, and on the other the Apostolic Epistles, expressing the Christian consciousness there attained, he would very doubtfully trace the continuity of ideas by which the great change has been effected. The Fourth Gospel supplies that line of the teaching of Christ which conducts from the one point to the other; and it is the present section of that Gospel which does this in the most direct manner. It makes the whole teaching continuous, by telling how Jesus Himself, at the end of his manifestation, assumed the results of past instructions, in order to interweave with them the doctrine of the future. Without these chapters the apostolic conceptions and convictions would lose much of the precious securities given by words which fell from the Master's lips. With these chapters, we hear in those later writings the echoes of his own words, and find the doctrine of "that day" to be only what He said it should be.

One great exception may, however, be taken to

this statement, and that in respect of a doctrine which lies at the heart of Christianity as taught in the canonical Epistles and held in the Catholic Church; I mean that of the atoning merit and redeeming virtue of the death of Christ. That doctrine is not here. The ideas of sacrifice and propitiation, ransom and redemption do not appear in this teaching, and even the facts of death and resurrection are only implied under veiled expressions. Elsewhere there are plain predictions of "the Son of Man delivered to be crucified," and "the Son of Man risen again from the dead," and also distinct intimations of his "giving his life a ransom for many," and of his "blood shed for the remission of sins." No such words are found in these discourses, spoken on the very threshold of the events. The view of the speaker is projected beyond them into a life for Himself and a dispensation for his people, of which his death and resurrection are necessary conditions, but conditions which are not here affirmed. The events immediately at hand would speak for themselves; the interpretation of them would follow by the teaching of the Spirit. Had these impending events and the deep meaning of them been presented in these discourses, they would have been presented to minds incapable as yet of apprehending them, and certainly incapable of passing beyond them into the serener atmosphere of the

life in the Spirit, and the region of hope and faith into which they were to be led. In fact, the teaching of this night could not have been given as it was.[1]

As actually given it deposited in the minds of the disciples, and so in the mind of the Church, ideas most precious and most fruitful, constituting both a large proportion and a distinguishing character of the Christian habit of thought, as we know it in the apostolic letters.

The first principle, "Ye believe in God, believe also in Me," there expands itself into the pervading undivided faith "in God the Father and Jesus Christ our Lord." The relations of the Holy

[1] I may be allowed, in passing, to observe that we have in the absence of these doctrines one evidence of the accuracy of the report, for it is given by one whose mind was strongly and habitually possessed with the very ideas which are absent here. Not to speak of the testimonies in his Gospel, from the first word which drew him to Christ, "Behold the Lamb of God which taketh away the sin of the world," to the last deep impression from the sight of the blood and water from the pierced side, we see how he places in the forefront of his Epistle "the blood of Jesus Christ which cleanses from all sin," and the "propitiation for the sins of the whole world," and in the forefront of his apocalypse, glory to Him "who loosed (or washed) us from our sins in his blood," with many a subsequent celebration of "Him who was slain and purchased us to God by his blood," and of victory obtained "by the blood of the Lamb." The *absence* of truths which held such a place in the mind of the writer is adverse to speculations with which we are now familiar on modification of the discourses by "unconscious introduction of his own ideas," or "filtering of the products of his individuality" into the reports of the Lord's words.

Ghost with the Father and the Son, and his living presence (which is their presence also) in the Church and in the soul appears in those pages as we first find them here. Whatsoever we there read of God in Christ and Christ in God, whatsoever of union with Christ and membership in Him, and access to the Father through Him, of worship in his name, of gifts and powers bestowed by Him, of participation in his peace and association in his victory over the world, whatsoever doctrine, whatsoever experience on these subjects we derive from those Epistles, has its origin and its certificate in the discourses of the last evening. To exhibit this correspondence between the condensed sayings here, and their expanded consequences there, would be a treatise in itself; but any one who pursues the comparison will see with increasing clearness that this Christian consciousness in all its parts had its origin in the sayings of Jesus, and most distinctly in these.

It is true that this consciousness is best known to us from the writings of one who was not present in the upper room; but in this respect the utterances of St. Paul are at one with those of St. Peter and St. John. St. Paul had, as he tells us, his own separate revelations, but the fundamental Christian consciousness, of which I speak, however characterized in the individual, was the common heritage of believers. It might find an eminently sympathetic interpreter in St. Paul; but he was

neither the originator nor the peculiar possessor of it. He found it in the community which he entered, breathing in the atmosphere of the Church. We are not to identify a thing with the extant records of it, as if it existed only in them. For instance, these sayings of Jesus, as we have them, were written down by one Apostle long after they were uttered. He, no doubt, was always the best reporter of them, and was therefore chosen as their reporter forever. But were they heard only by him? Ten other men were listening, men chosen for the purpose, commissioned witnesses, an apostolic college. And why a college? That the members might assist and check each other's memory, and sustain each other's testimony; and that thus there might be a solidarity of witness and authority on the foundations of the Gospel while that should be needed. If any words of Jesus sank into their hearts, and by them passed into the hearts of others, surely it must have been so with these words, delivered as a last legacy, confided to them as chosen Apostles, and gradually verified by experience in the day of the dispensation of the Spirit. I mean to point out that there was a world of Christian consciousness corresponding to these predictive instructions, before St. Paul, twenty years later, assumed its existence in those to whom he wrote, and before St. John, fifty years later, bequeathed to the Church in writing his own habit-

ual testimony. That later development of faith and experience was as really the teaching of Christ by the Spirit as were the instructions spoken with his lips on the hills of Galilee or in the synagogue of Capernaum; and between the two stand the transitional words of the last evening, which on that account are here designated as "the central teaching of Jesus Christ."

CHAPTER II

A STUDY AND EXPOSITION

In describing this work as a study and exposition, I intend to distinguish its character from that of an inquiry and discussion. The two descriptions involve different attitudes of mind in relation to the text which is treated. In the former we are considering it as it is; in the latter, how it came to be what it is. In this case we have before us questions of preliminary importance, on the authorship of the Gospel, and, if that be granted, on its accuracy as a report. These and the like inquiries concerning the canonical Scriptures may be said to be the questions of the time, having been raised with eager importunity and treated on both sides with elaboration, erudition, and ingenuity in the last and the present generation. There is the more reason to bear in mind that those questions are preliminary, and to be kept in their own place, not following us with disturbing influence into the inner sanctuary of instruction. It would fare ill with the school of Christ,

if attention to the teaching were embarrassed by uncertainties as to who was really the teacher; and if the disciples could no longer listen with the old trustful security that they were "hearing Him and being taught by Him as is truth in Jesus." In the present case, one who has gone into these questions, with the result of an entire satisfaction, can the more thankfully set them aside, and follow the divine teaching with the perfect confidence with which it has been ever studied and expounded in the Catholic Church. A settled assurance as to the writer of the Gospel carries with it an equal assurance of his distinct commission and peculiar competence to write, and of the special grace enabling him for the work which he fulfils in the testimony of Jesus to the Church and to the world forever. Such confidence is not in the least incompatible with the consciousness of the conditions under which the divine purpose was fulfilled. These conditions, in some most important respects, cannot be better expressed than in the following words: —

"The key to the Fourth Gospel lies in translation. . . . I mean translation in language from Aramaic into Greek: translation in time extending over more than half a century, the writer passing from young manhood to mature old age: translation in place from Palestine to Ephesus: translation in outward moulds of thought from the simplicity of Jewish fishermen and peasants to the technicalities of a people, who had formed for a century the meeting-ground,

and, in part, the union of the philosophers of East and West.

"If we earnestly attempt to realise the life of the Apostle, and the circumstances under which the Gospel was composed, it will lead us to understand how this process of development must have taken place in the inspired writer, and how absolutely essential it was to the purpose of his writing."[1]

Certainly these several kinds of translation give ample scope for suppositions of such changes by the way as would create variations between the facts and the records of them, between the discourses and the reports of them. Hence the luminous pages might be darkened by flitting shadows of uncertainty, study might be distracted by questions, and exposition arrested by discussion. So it is in that stage of enquiry, in which Holy Scripture is being examined "like any other book." But if that very enquiry lead to the conclusion that it is not like any other book in character, origin, and relation to mankind, that there pervades its component parts another mind than the minds of its many authors, and that the Church has been right in recognising it as the Written Word of God, then those shadows pass from its pages and those distractions cease. Nor is there any part of Holy Scripture in which this assurance is more instinctively and justly

[1] Archdeacon Watkins, Bampton Lectures, 1890, "Modern Criticism and the Fourth Gospel," p. 426–427.

felt than it is in these chapters, where the beloved disciple tells how, in his own hearing, Jesus spake.

In the last sentence of the passage quoted there occur two expressions which, if worthily understood, contain the secret of confidence for the student and expositor. These are "the inspired writer" and "the purpose of his writing." If his inspiration was a reality, and the purpose of his writing was the purpose of his Lord, then speculations about changes and developments are greatly restricted. If He who was the Incarnate Word and Saviour of the world would be known to his Church for ever, He would know how to secure the truth of that information, and to make it the very expression of Himself; and here He has employed for this purpose the agent nearest to Him, whose spirit was, beyond that of other men, receptive and retentive and open to that guidance of the Spirit, the promise of which he has recorded. Suppositions about psychological processes and influences of circumstances cannot in this case be equally admissible as they might be in ordinary literature and the common history of mind. If translation is one key to this Gospel, inspiration is another, as the presiding power which ordered the translation, and shaped its effects to the divine purpose of a perfect testimony. If the Spirit acted in directing the movements of the Gospel, how

much more needful would that direction be in the perpetuation of it. We read in Acts xvi. how this guidance led the Gospel into Greece. The preachers, "forbidden by the Holy Ghost to preach the Word in Asia," turned to Bithynia, "but the Spirit suffered them not"; then a vision directed them across the sea. It would be scarce reasonable to believe that no like guidance was given in the formation of documents on which the faith of Christians would depend to the end of time. Surely it was the same superintendence which led the preaching into Greece as the best post of advantage, and which fixed the writing in Greek as the most perfect vehicle of expression.

In respect, then, of translation in language we are scarcely a step removed from the Lord. What is language but the vehicle of mind? and we hear Him speaking in the upper room in that language in which He has provided that we should read most perfectly His mind and meaning. For example, if we note in the discourses shades and discriminations of meaning, which the Greek language supplies, we shall not have to enquire as to Aramaic equivalents in the original communications, having before us a version which is, by the Lord's will and provision, *the* version for the world, given as the word of Christ for ever.[1]

[1] *E.g.* such enquiry might be suggested by the frequent observations we shall have to make on words carrying important

The same principle of divine guidance applies to other instances of translation, as from early to later life, from Jerusalem to Ephesus, from one mental atmosphere to another. There are passages in the Gospel in which the effect of such translations may be observed, and felt to assist interpretation; but scarcely in passages which are simple testimony, least of all such testimony as is given here, and which must have been felt as a specially sacred deposit to be guarded and transmitted with the most reverential care. Speculations on the effects of psychological changes in the writer, on free handling of his materials, and on alterations, even unconsciously made, in the words which he reports, should here be under restraint. This is not a case of ordinary literature; not that of an old man recovering distant recollections; or of an author who has the right to exhibit his subject according to his later lights. It is the case of the chosen Apostle reporting the words of the Son

discriminations of idea in the Greek, which have no adequate equivalents in our own language, which has but one word in common use to represent two which the more perfect language would employ. *E.g.* *know* for οἶδα, γινώσκω; *go* for ὑπάγω, πορεύω; *see* for ὁράω, θεωρέω; *love* for ἀγαπάω, φιλέω; *true* for ἀληθής, ἀληθινός; *now* for νῦν, ἄρτι; *from* for παρά, ἀπό, etc., etc. But the enquiry which our own experience of translation might suggest as to equivalents in Greek and Aramaic becomes of no practical consequence, if by the will of the Divine Speaker his communications are given us by the finer instrument which conveys to our minds all their meaning and force.

of God, writing as a witness of things committed to his trust, and which through life he had been used to testify. "This is the disciple which beareth witness of these things (ὁ μαρτυρῶν περὶ τούτων), expressing a recognised habit, and wrote these things (καὶ γράψας ταῦτα), and we know that his testimony is true" (xxi. 24). In presence of these conditions and also of the promise of Christ, "He shall bring all things to your remembrance, whatsoever I have said unto you," it surely requires overwhelming reasons to justify those suppositions of changes, developments, modifications by subjective tendencies, mixing together portions of other discourses, and the like, in which even reverential writers have been prone to indulge, after breathing a literary atmosphere infected with critical distrust.[1]

[1] An instance may be fitly taken from a thoughtful book which has done good service, "The Authorship and Historical Character of the Fourth Gospel," by Dr. Sanday. The able writer, after mentioning an argument which he says "has not any great weight," continues thus: "Yet we should be led in some degree to infer from this that the Evangelist had enlarged upon his original. And the whole character of the discourse goes to strengthen this conclusion. They have been freely reproduced; probably portions of other discourses, though all belonging to these last days worked up in them." Then after describing a possible process of mind, he continues, "Some such process seems to have been at work in the mind of the Apostle. And not only has he mixed together portions of different discourses, but he has also shaped, moulded, developed, their substance in such a way that we are no more able to draw the line at the point where the old ends and where the

The discussion of these questions, important in the highest degree, is yet outside the intention of this book. Here we would study St. John, not as critics, but as disciples. His words will be taken for what they profess to be; and if he "repeats discourses under an impression that they represent what was actually spoken," we shall read them here under the same impression. Such study, however, in keeping to its own lines, has also a necessary bearing on the questions which it avoids, and makes a material contribution to the argument. For if deliberate consideration shews more plainly that the story suits the persons as they were at the time, and fits in with the facts and feelings of the occasion; if the lifelike touches in the scene appear to be natural tokens of unclouded personal recollection; if revealing words, laid separately before us (in the manner technically called

new begins." It is conceded that this was done "unconsciously," and that "the discourses are repeated under an impression that they represent what was actually spoken. But it is impossible for an active mind to retain the exact recollection of words over a space of perhaps fifty years. Little by little the products of its own individuality will filter in and disturb the clear element of objective fact" (p. 222). Then follows a psychological speculation on the effect of time on the memory in case of a man of strong mind and character. But such resources of suspicious criticism, however allowable in respect of ordinary literary reproduction, are scarcely tolerable here, where the effects on confidence are so serious, and where the very slender suggestions of suspicion are met by an immense preponderance of reasons for trust.

asyndeton) without particles of connexion or incorporation, are suggestive of the form in which they lay undisturbed in the memory of the writer; if in the discourses a certain "involved manner" gives the impression of converse as it was, not of later reflection reducing it into shape; and if these communications are characterised by a simplicity of language which is not after any school of thought, and by a depth of meaning and a conscious authority which are not after the manner of men, — then these features of the record constitute an internal evidence of truth and accuracy, which, so to speak, converts the reader of the Evangelist into a hearer of the Lord.

Having thus endeavoured to relieve this study from the pressure of questions which are not within its scope, I would indicate by anticipation certain leading ideas which will be observed in the course of it, but will be more present to the mind if mentioned beforehand.

The first is that of the internal *unity* of this whole section of the Gospel. It presents one course of things in three parts; the Incidents preparing for the Discourses, the Discourses consummated by the Prayer. The Apostolic College having been first cleansed by a symbolic washing, and then purged of an alien element, receives its great legacy of teaching and promise, and is finally committed to the care and blessing of the Father, in respect of

the men themselves, of their common work, and of the effects of it in all generations. It is all one course of fact and thought, complete within itself, — a comprehensive and consummate farewell.

Another leading idea to be kept in mind is that of *combination*. There is a twofold character throughout, combining all the naturalness of the historical situation with all the greatness of its spiritual significance. In the one point of view, we see the holy Teacher before his death having the last meal with his disciples, speaking the last words in tones of genuine human affection, and leaving with them consolations and instructions to be pondered when He is gone. In the other point of view we behold the Son who came forth from the Father about to return to the Father, delivering to the chosen founders and representatives of his Church revelations of truth, which are to prolong their power through all generations of believers. Thus is there a twofold character, first of the speaker, then of the hearers, then also of the words, both aspects being preserved in the narrative in perfect combinations; and both must, in like manner, be kept in view in the study and exposition of it.

A third leading idea is that of the *relation* in which this part of the divine teaching stands to the whole, as occupying the central position. It

intervenes between two stages in the building up of the Gospel, and spans what would else be a vacant space in the doctrinal structure; being not merely beautiful as the capital of a column, but necessary as the solid keystone of an arch. But this idea, having given the title to the book, has been sufficiently set forth in the chapter which explained the title. On the method and spirit of the treatment attempted a few words may be added.

1. The method is to follow the course of Scripture as it is, without seeking a more formal order by analysis, or by rearrangement according to topics, as, for instance, by throwing together the words on the gift of the Spirit, or those on love or on worship. It is a simple method, but it is that of a true and trustful exposition, as shewing that if the same topics recur, they recur in different connexions and with different applications, and that we are not passing through a confusion, but following an evolution of thought.

2. On this plan a chief help to exposition must be sought in the naturalness and fitness of divisions, as far as this can be attained; since this arrests deliberate attention on the successive steps of instruction, making each a study by itself, yet in its connexion, often unexpressed, with what precedes and follows.

3. Within these divisions the force of the ex-

pressions and the precision of the wording claim the careful observation which they have received from all commentators; and they claim it, not only on the grounds of conscientious exegesis in general, but specially from the obligations felt by those who regard the human words as uttering divine thoughts.

The spirit proper to such a study must be one of sympathetic observation and also of reverential faith.

For the just apprehension of all that passes there is need of something more than exact observation of particulars; there is need of a certain *sympathy* with the feeling of the occasion, with the mind of the disciples, and (shall we venture to say it?) with the mind of the Lord. We may say it, for plainly He desired the poor sympathy of the men who "continued with Him in his temptations," and whom He asked to "watch with Him one hour"; and the tones of human experiences and human affections, audible in these farewell words, assist our apprehensions by touching our hearts.

But beyond this power of realising the circumstances and feelings of the scene, another condition of mind is needed for the true interpretation of its teaching; namely, a reverential sense that we are present at an important part of the manifestation of the Son of God, and of the self-revelation of the Lord to his Church. This involves a deeper in-

sight into the significance of acts, and a larger apprehension of the import of words. It creates also a right and duty of inferences and applications extending through all time, and proper to our day and ourselves. Fresh and living do these words come down to us, as spoken with prospective intention, and transmitted by inspiration and providence. In connecting them with later experiences and with present uses, we are only treating them according to their proper nature and purpose. The voice that speaks so far away in an upper room in Jerusalem is heard, as by an electric current, speaking close beside us; and we feel that by his Word as well as in his Spirit, He fulfils the promise, "Lo! I am with you all the days even to the consummation of the age."

Part I

THE INCIDENTS

XIII. 1–38

CHAPTER

I. The Preamble . . . . . *v.* 1

II. The Supper 2

III. Washing of the Feet 2–17

IV. Detachment of Judas 18–30

V. Preliminary Sayings 31–35

VI. Premonition to Peter 36–38

Part I

THE INCIDENTS

CHAPTER I

THE PREAMBLE

"Now before the feast of the Passover, Jesus, knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13-1.

"This verse," says Bengel, "is a general exordium extending to all that is related in this and the following chapters." So most commentators take it, and such it obviously is. Such preambles are in the manner of St. John. There are several minor instances. The greatest is the prologue to the Gospel itself. In the present case three particulars are premised. (1) The date, (2) the consciousness of Jesus, and (3) the motive and character of his action.

1. The *date* ("before the feast of the Passover") gives to what follows its place in history. It does not positively determine the question of the day, but places these hours at the commence-

ment of the *feast*, — the word then in use, not only for the paschal supper, but for the whole festival week which it inaugurated. At this feast, commemorative of a typical redemption, the real redemption was wrought. This was apparently the third Passover in the public life of Jesus. At the first (ii. 13, 23) He claimed his rights as the Son in his Father's house, and "wrought many signs," with the result that "many believed." If the un-named feast (v. 1) were a Passover, that would add another to the list, and another year to the ministry; but the reasons on the opposite side are almost conclusive. The second, therefore, would be that which He did not attend (vi. 4), when it is mentioned as exceptional that "He walked in Galilee, and did not walk in Judea, because the Jews sought to kill Him" (vii. 1). Now, on this third occasion, the time for deferring that termination is over, and He is in Jerusalem, at the feast, to be Himself the fulfilment of its types, in its first portion as "our Passover sacrificed for us," in its second (the feast of First-fruits) as "risen from the dead, the firstfruits of them that slept."

2. The *consciousness* of this possesses his soul. He acts and speaks, "knowing that his hour is come." That history is measured by predestined hours. So it was said at Cana, "Mine hour is not yet come," — the hour for public action and mani-

festation to the world. Now, at this Passover, it is the hour for the end. Twice it had been said, "No man laid hands on Him, because his hour was not yet come" (vii. 30; viii. 20), but that can be said no more. Here that hour, so overwhelming in its experiences, so vast in its effects, is thought of in a single point of view. This is expressed with a curious precision, but in a form common with St. John (ἵνα, in order that), "to the end that He should depart (μεταβῇ, pass over) out of this world unto the Father." It is a looking beyond the hour to the result, beyond the immediate events, which are the steps of departure, to the state which will ensue. And why? Because of the bearing of that great change on those who will be left. The departure and separation from them is the ground-thought of all the acts and words which follow.

3. They are acts and words of *love*. "Having loved his own which were in the world, He loved them unto the end." Well may it be noted that, under the present consciousness that the great crisis is come, He is occupied, not with self, but with them.

"His own," they are called; in another sense than that in which it had been said, "He came unto his own (τὰ ἴδια), and his own (οἱ ἴδιοι) received Him not" (i. 11). Those were his own by natural right and connexion; these by the bond

of faith and by the gift of the Father. Dear they are to Him personally and by name, dear also as chosen representatives of the little flock of disciples then existing, and of all the larger flock which they will gather, and to whom these communications of love will be transmitted. That is a reason of affection. There is also the reason of an anxious concern. They are "his own, which are in the world," the uncongenial hostile world, out of which He departs and in which He leaves them. In later words we shall see how that thought touched his heart. He had loved them all through, and shown that love; but now, with a special emotion and with a special expression of it, "He loved them unto the end." Does the word (εἰς τέλος) intend to the last (in time), or to the uttermost (in degree)? The first meaning is most natural; but both are included. Last expressions of affection are apt to be most tender or intense.

It will be seen, I think, that this verse, read as a preamble to the five chapters, gives, with remarkable precision, the leading ideas which pervade them: the historical setting, the consciousness of the Speaker, the relation of the hearers to Him and to the world, and the consequent character of the intercourse described.

But do not these introductory words ask for reflection as well as explanation? The love wherewith Jesus loved his own, which is to

be so amply illustrated in these chapters, is a subject to arrest our thoughts. It is one from which the mind cannot hastily pass away. How many kinds, measures, and tones of meaning are comprehended in this word "Love"! So it is in common language, and even when one specific use of it has been excluded. So it is in Scripture. There is a difference in the love of God as God, of Jesus Christ as Saviour, of our friends and relations, of our neighbours, of our enemies, of our people, of our kind. It is all love, but with what various combinations of idea and casts and measures of feeling! So on the divine side. The Father loved the Son; God loved the world; Jesus loved his own (in that common character); He loved them as individuals; He "loved Martha and Mary and Lazarus," and there was one disciple "whom Jesus loved." We are all sensible of the differences of impression conveyed in these connexions, though it would be vain to attempt to describe them. Furthermore, we remember at what a disadvantage we are, compared with those who wrote in Greek or Latin, having but one word in our English use to express the two that they had in theirs, and which they employed with an intentional and often an exact discrimination. Trench ("Synonyms of the N. T.," p. 43) distinguishes the force of the words ἀγαπάω and φιλέω; and, in reference to their interchange

in the exemplary passage (John xxi. 15–17[1]), he observes: "All this subtle and delicate play of feeling disappears, perforce, in a translation which either does not care, or is not able, to reproduce the variation of the words as they exist in the original." Whether it cared or not, certainly it was not able, as the Revised Version has itself practically confessed. Here, however, we are concerned only with one of these words (*ἀγαπάω*) which became the great Christian verb, and brought into use the cognate noun which heathenism did not employ.[2] The verb and substantive occurring thirty times in these chapters stamps their contents as a ministry of love. Yet, as the force of words is best felt by comparison, it may be observed that, while the other word (*φιλέω*) has more of the instinctive and emotional (it may be even unreasoning) character of personal friendship or affection, this word (*ἀγαπάω*) expresses more of motive and of purpose; it is a larger, deeper love, from conscious reasons and settled dispositions, out of reach of caprices of feeling. These characters of love, thus distinguished, are plainly not opposed. Nay, they are closely related, the one disposing to the other. In perfect human love

[1] Augustin, imperfect in linguistic skill, from the same passage deduces the conclusion that the equivalent words in Latin indifferably represent the same idea.

[2] "*ἀγάπη*, vox solum biblica et ecclesiastica." — Grimm.

they are one. In fact, they are one here. But enough has been said; for love does not yield itself to analysis and definition. In such attempts its life seems to evaporate and the sense of it to pass from us.

In regard to this love of Christ, the one distinction to be recognised here is that between his love to the world, and to his own which are in the world. The love of Christ to the world is love to men as such; He being the head of the creation, which through Him came into being, and of the race of whose reason and conscience, He, as the Eternal Word, is the author, and with which, in taking flesh, He has assumed a natural and universal kindred. It is a love of compassion and benevolence and divine desire, in which He gives Himself for all, and dies for all, and provides reconciliation, and preaches peace, and seeks the lost, and waits to be gracious, and would "draw all men to Himself." But the love for his own which are in the world is no longer mere desire and endeavour. It is being realised in results intended. It has found response, and is generating a reciprocal life, and has the joy of exercising an attraction which is felt and owned, and of carrying on a work which imparts blessing and tends to perfection, restoring men to God through relations with Him who has loved them, relations which are spiritual, intimate, and eternal. Such love enters into the

inner life of the beloved, and finds occasion for its exercise in their needs and dangers, their infirmities and failings. It delights to comfort and protect, to cleanse, to heal, to strengthen, to exalt. It is an inexhaustible fountain of gifts; it is the "love of Christ which passeth knowledge." Yet, being true love, it is not content to give. It desires also to receive. It would be understood and trusted and confided in. It invites sympathy and fellowship. It claims reciprocity of affection. It would not only love, but be loved. Even in these last respects this is the character of the love which these chapters disclose. For our sake they disclose it, teaching us how He once loved, and by consequence how He ever loves, how He now loves, his own which are in the world.

Reflection on the nature of the love here expressed, puts us on observing the form and manner of its expression, giving a certain aspect to the scenes which follow. Love is far-reaching and conveys its blessings down into the centre and heart of life; but it has also sweet influences on its outward aspect, and gentle lights which play upon its surface. Where these are wanting, the kindest intentions and most generous sacrifices often lose something of their effect; at least, they leave something to desire. No such want is here. In this, the longest record of more intimate hours, we see with greater distinctness the character of the

intercourse which love had created, in the terms on which the Lord lived with the disciples, and the disciples with the Lord. In a measure this is understood from the notices of private converse scattered through all the Gospels. On exceptional occasions there is an overmastering sense of awe. "Depart from me, for I am a sinful man, O Lord." "What manner of man is this that even the winds and the sea obey Him?" "They feared to ask Him of that saying." "They followed Him trembling." But, notwithstanding this, the general habit is easy and unconstrained. They are not only his school, but his family; He lives with them, and his presence gives grace and sweetness to the common life. Even to the public, the great Teacher was not austere. In contrast to the Baptist, "the Son of Man came eating and drinking," and entered where He was invited, and sat down to meat. And the nearer men were to Him, the more the kindliness, as well as the holiness, was felt. Take for example the little incident in Matt. xvii. 24–27. Peter comes in with a doubtful question on his mind. "But Jesus prevented him, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? from their sons or from strangers? When he said from strangers, Jesus said to him, Then the sons are free. But lest we should offend them go thou to the sea, and cast an hook, and take up the fish that first

cometh up; and when thou hast opened his mouth thou shalt find a shekel; that take and give unto them *for me and thee*." Other incidents might be cited in which this sweetness of association appears, adding the terms and tokens of human affection to the deeper love of the Eternal Friend, interweaving, so to speak, the φιλεῖν with the ἀγαπᾷν.

In these chapters this characteristic impresses us strongly — most distinctly in the words of love that are spoken; but there is an indefinable presence of it in all that transpires. We observe it in the sop handed to Judas, as later more painfully in the traitorous kiss, traces of terms which had subsisted before. We observe it in all reclining together, in John leaning back on the Master's breast and looking up to ask for the word of secret confidence. We observe it in the straightforward questions and eager utterances of Peter, and in the expostulatory interruptions of Thomas, of Philip, and of Jude. In all that passes there is an absence of constraint, a natural and trustful freedom, which gives a lively sense of the relations in which they were used to live. Among ourselves we are all sensitive to the different effect in this respect which the presence of one person or another will create. It is not exactly the difference in degrees of reverence or of love. These feelings may exist alike in either case. But in

one presence there is a feeling of constraint: we are careful what we say, and doubtful how it may be taken. In another we feel at ease; behave naturally, and say what comes into our minds. It is remarkable indeed that these latter terms should have so far subsisted in association with One who looked men through and through, and whose words and acts made ever-fresh and ever-increasing impressions of mysterious majesty and power. In the coexistence of these profound impressions with what I venture to call a happy companionship we are sensible of a singular, or rather a unique, effect. Evidently there was an attractive power in the presence of Jesus of Nazareth, which inspired those nearest to Him with as much of trustfulness as of reverence. And now when some great crisis is felt to be at hand, when the dark cloud of sorrow is descending on the little company, it is all the more touching to note the continuance of these mutual relations, so sweet and confiding, notwithstanding the clear consciousness, on the one side, of all that is coming, and the bewildered ignorance of it on the other. Down to the very close of his life in the flesh, on the verge of the departure to the Father, "having loved his own which were in the world, He loved them to the end."

CHAPTER II

AT SUPPER

"And during supper . . . he riseth from the supper."—v. 2–4.

As the first verse is an introduction to the whole record, so are the next three verses an introduction to this chapter. It just mentions the occasion of the incidents to be related, and then states more fully the consciousness under which the Lord acted with reference to them both.

The occasion is a supper. "Supper being ended" is the Authorised; "During supper," the Revised translation. There are two readings, giving different tenses to the verbs. *δείπνου γενομένου*, when supper took place, or was come; *δείπνου γινομένου*, when supper was taking place, or in course of it. Neither of them would mean that it was ended; and either of them would naturally suggest the early part of the meal rather than the close of it.

But what supper is this? When? and where? There is no information. That is after the manner of St. John. No writer can show a more vivid recollection of details. "Some memories," says Professor Sanday, writing on the feeding of

the five thousand, "are essentially pictorial; and this Apostle's appears to have been one of these. It is wonderful with what precision every stroke is thrown in" (p. 123). Yet no writer introduces his incidents more suddenly, or tells so little of the connexions and surroundings of his scenes. They appear as islands of memory, emerging into clear light from circumambient mists. What was the cause of this fragmentary use of a power which existed in so remarkable a degree, and which is illustrated in this very chapter? There was a twofold cause, — a definite purpose in writing, and a sense of previous information in his readers.

The definite purpose is on the face of the book. It is written not as a "Life of Christ," nor even as an account of his manifestation, but only of a certain line of it; namely, that which exhibits the fullest expression of his own revelation of Himself. This plan of limitation to a purpose and of selection from far larger resources for a practical end is avowed at the close of the book. "Many other signs did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (xx. 30, 31).

Also, according to trustworthy tradition the final composition was late in life, therefore in the

midst of an established Christianity. In the facts of the evangelical history, as we learn from St. Luke, converts like Theophilus were "orally instructed." Moreover, "many had taken in hand to write" them, and there is ample reason to believe that not only was the information which is perpetuated in the synoptic gospels previously diffused in the churches, but that those writings themselves were already in men's hands. In such circumstances St. John could well confine himself to his own special contribution. He wrote, we are told, by one authority, "impelled by his friends and divinely moved by the Spirit"; by another, "his fellow-disciples and bishops, urgently exhorting him"; by another, "constrained by his brothers to write."[1] The peculiar brevity of his two letters, and certain words in them, incline me to think that work with "paper and ink," with "ink and pen," was not congenial to his habit; but, also, no doubt he felt all the gravity of an act which would present to all the world, and fix in final shape for ever the highest testimony which he had been used to bear. To that he could confine himself, as writing for those who had other sources of information.

Thus he pursues the line of teaching which he intends, with the slightest possible notice, or without any notice, of connected facts or of cir-

[1] See Bishop Westcott's "Introduction," p. 35.

cumstances implied. Thus in the Gospel, on the whole, he can give the chief features of the Judean ministry, as occurring at intervals in a Galilean life which he intimates, but does not relate. So in the last week in Jerusalem the days crowded with incident are nearly all passed by, in order to reach at once that particular report which it belongs to him to give. This also he begins at once, with no explanation as to place or time or occasion save that it was at supper. "The Discourse in the Upper Room" it is called, but St. John does not say so. How that room was chosen by the Lord, how it was found by the disciples furnished and prepared, how "they made ready the Passover," how, "when the hour was come He sat down with his disciples," how at that supper He instituted the sacrament, — these things are not told. They need not be told; for certainly that supper was a living memory in all the churches, repeated in their feasts of love, and perpetuated in the final Eucharist and Communion of the Body and Blood. What St. John has to record is the *teaching* given on that night, and he writes for those who know when and where it was given. For them the mere mention of supper is enough. "During a supper," Bishop Westcott would translate, but that suggests any supper, or some supper unknown. "During supper" of the Revised Version is better, as being a natural expression where the situation is understood.

St. John's narrative alone is the subject for the present study, yet his mention of the supper raises collateral questions which, as they cannot be forgotten, ought to receive notice. We naturally ask: 1. *Where* was this supper? 2. *When* was it held? 3. *What* was its character? On the first of these questions we have circumstantial information. The second raises a question of great difficulty. On the third we have a measure of certainty. But in consequence of St. John's method of limitation to his own topics, the answers to these questions, whatever they might be, or the absence of answers to them, would scarcely in any degree affect the interpretation of the words which we have to consider.

1. The *place* of the supper was, as we learn from the synoptics, a matter both of special selection and of cautious intimation. Nothing is said till the last moment, when there is just time to act, and the disciples enquire what they are to do. No place is named; but the two confidential persons, Peter and John, are sent (so to speak) with sealed instructions. They will, at the entrance of the city, meet a man bearing a pitcher of water, and are to follow him into the house which he enters. They are to give a message to the owner: The Master saith, My time is at hand. Where is the guest chamber where I shall eat the Passover with my disciples? That message would be

enough. It would prove to be the house of a friend. He would welcome the party denounced by the authorities, whom most other houses would have feared to receive. He would shew them a large upper room furnished and ready. In the crowded state of the city it was not to be expected that such an apartment should remain to the last unoccupied and unengaged. We recognise in it all both a divine knowledge and also a secret providence. But why this caution? It is part of the prudence which the critical circumstances required. Bystanders shall know nothing, Judas shall know nothing of the place till the moment it is entered. There shall be no intelligence which can precipitate the events of the night. The chosen place shall be secure, so long as it is needed for the solemn institution, the holy teachings, the last converse, of which it is to be the scene. These shall not be interrupted. There shall be no invasion or seizure here. Thus the large upper room became the first Christian Church, to which all churches in Christendom are extensions or successions, the place of the passage from the old covenant to the new; of the first celebration of the Sacrament of the Lord's Supper, of the highest teaching from the Lord's own lips, and probably of the prayer which opens the intercessions above.

2. From the place of the supper we turn to the *time*. As to the day of the week, there is un-

doubted certainty; as to the day of the month, an enduring debate.

The Lord's "Last Supper" was, according to all the Gospels, on "the same night on which He was betrayed," and that is shown by the sequence of events to have been Thursday. The supper with all its incidents, the agony in the garden, the arrest, trials, condemnation, crucifixion, and hurried burial were all comprised in one day of twenty-four hours, reckoned, according to Jewish method, from sunset on Thursday to sunset on Friday, "when the Sabbath drew on." After that silent Sabbath, very early in the morning, the Lord rose from the dead; and, in order to secure the celebration of the Resurrection on the first day of the week, the instinct of the Church has (universally since the termination of the quarto-deciman controversy) adhered to the weekly, without regard to the monthly date.

Whether in that year the Thursday fell on the 13th Nisan, as we should gather from St. John, or on the 14th, as it appears in the synoptic gospels, has been debated of old, and is debated still. "These seeming differences," says Waterland,[1] "have occasioned very long and intricate disputes between Greeks and Latins, and among learned men, both ancient and modern, which remain even to this day." In our time

[1] "Doctrine of the Eucharist," ch. ii.

they have been renewed with fuller investigation and greater critical skill. After reading a multitude of these discussions, I am the more disposed to adopt the words in which this author continues: "I shall not presume to take the place of a moderator in so nice a debate, but shall be content to report as much as may serve to give the reader some notion of it for my present purpose." His statement of the three schemes or opinions on the matter is still sufficient. "1. The most ancient and most prevailing is that our Lord kept the legal Passover on the same day with the Jews" (that is scarcely the most prevailing now). — "The second opinion is that He anticipated, for weighty reasons, the time of the Jewish Passover; and so kept his before theirs. 3. The third opinion is that He kept no Passover, properly so called, but had a supper, and afterwards instituted the Eucharist, the mystical or Christian Passover."

The first opinion supposes Thursday to be the 14th Nisan, and for it the synoptic gospels, on the face of them, seem decisive. The second and third opinions suppose Thursday to be the 13th, making the 14th to be the day of the crucifixion; and that is the inference naturally drawn from the language of St. John. It is not within the present purpose to argue the case, and so add another to the discussions in which everything possible seems to have been said; espe-

cially as the view which I take has been reached with hesitation, and is not that of the commentators, whom in general I should be most inclined to follow. Confining myself to the Gospels, it seems to me that the synoptic witness for the 14th Nisan is explicit, and cannot without the greatest force be made compatible with the other opinion; and that St. John's apparent witness for the 13th is an inference, and can be far more easily explained in conformity with the other supposition.

"The *Feast* of the Passover," as commonly spoken of, consisted of two parts, which in the law of institution are discriminated; *e.g.* in Num. xxviii. 16, 17, "In the fourteenth day of the first month is the *Passover* of the Lord; and in the fifteenth day is *the Feast:* seven days shall unleavened bread be eaten," the first and last of these seven being days of "holy convocation." But by custom, though not by law, the 14th Nisan was reckoned as "the first day of unleavened bread," all leaven being put away at an early hour, according to the Jewish system of creating margins so as to make "a fence around the Law."

On this "the first day of unleavened bread" (says St. Matthew), "the first day of unleavened bread when they sacrificed the Passover" (says St. Mark), "the day of unleavened bread when the Passover must be sacrificed" (says St. Luke), "the disciples came to Jesus, saying, Where wilt thou

that we make ready for Thee to eat the Passover?" They were sent with the message: "Where is the guest-chamber where I eat the Passover with my disciples?" (Luke). "They made ready the Passover" (Matt.). "When *the hour* was come" (evidently the regular hour), "they sit down, and Jesus says: With desire I have desired to eat this Passover with you before I suffer" (Luke). All this seems as plain as anything can be for the paschal meal, held at the appointed hour on the appointed day, the evening of the 14th Nisan.

In St. John the expressions which look the other way are, first, the opening words of this section: "Before the Feast of the Passover when Jesus knew," etc.; secondly, the supposition when Judas left the room that he might be sent "to buy something for the feast"; and thirdly, the care of the priests not to enter the prætorium, "that they should not be defiled, but that they might eat the Passover." These expressions naturally imply that the Passover would be kept on the evening of Friday; but they are incidental expressions, not like the positive statements of the synoptics, and do not necessitate the inference which they suggest. "Before the Feast of the Passover" regards not merely the paschal supper, but the whole feast which it inaugurated, as being the predestined time for departing out of this world unto the Father. The purchase of things for the feast would refer, quite

naturally, to things wanted for the Chagigah, the great festival day which followed the paschal supper. In regard to the avoiding defilement on the Friday morning in order to "eat the Passover," the expression may probably have been in use for participation in the sacrifices and sanctified food of that day. In fact, the defilement in the early morning would only have lasted to the evening, and so would not have disqualified for eating the paschal supper.[1] These explanations of the words in St. John are at least far more admissible than those which have been offered on the other side in regard to the language of the synoptics.

We have further to take into account that throughout the Gospel St. John writes freely, as for persons well informed of facts which he omits. If any occasion was well known in the Church, certainly this was, through the universal celebration of the Supper; and as the Institution of the Sacrament is given only by the synoptics, their statement of that institution and their account of the circumstances of the supper, must stand or fall together. As to their account itself, the remarkably lively details are evidence of an authentic report, and forbid all thoughts of a later and erroneous tradition. I must say, with Luthardt, "It cannot be made conceivable how the error could have come into the synoptic account. Let

[1] Edersheim, vol. ii. p. 266. Luthardt, vol. iii. p. 251.

the first three Gospels be written by whom they may, they are not to be looked upon as literary products of individual writers, but as fixing the primal Church, Christian tradition, as it was commonly familiar in the home of that tradition, and went back to the reports made by the Apostles themselves" (vol. iii. p. 245). From this point of view I read the Fourth Gospel as written for those who held this common tradition, and to whom its incidental expressions would suggest no other idea. Anyhow, the language has no character of emphatic statement and correction of a mistake. The writer seems unconscious of any difference of opinion on the subject, and if he really does mean that the evening was the 13th Nisan, he supposes that to be generally known and accepted, and we are then brought to the harder task of explaining the synoptic account by such methods as we may.[1]

[1] This is attempted on various lines; *e.g.* an anticipatory Passover on the previous day, "Before I suffer" (Godet); a true Passover on the right day, the Jews keeping theirs on a wrong one (Stier), etc. The conclusion for the 13th Nisan is maintained by most recent English commentators. See *Mansel* on Matt. xxvi. (Speaker); *Farrar* on Luke xxii. (Cambridge Bible); *Sanday*, "Historical Character of Fourth Gospel," p. 210; *Westcott*, "Introduction to Study of Gospel," p. 339. I do not argue the case, and have taken note of nothing beyond the language of the Gospels; but there are many other elements in the intricate discussion. I will only note one point which, in the arguments that I have seen, does not appear to receive due attention. It is assumed that the coincidence of the moment of the death of Christ with that appointed for the offering of the

The third question which was proposed, that on the *character* of the supper, is, of course, fully answered, if it be taken as held on the 14th Nisan. It was then in all respects the regular paschal meal. But if it be taken as held on the 13th, this character is not, on that account, obliterated, since the advocates of this opinion generally represent it as a partial or anticipatory Passover. Certainly the "Last Supper" was not an ordinary meal, but in some sense or other a Passover, having its large suggestions, its significant stages and ritual customs, and the present narrative is so far in harmony with such an occasion, as it gives the impression of a meal protracted by customary acts (marked in one place by the giving of the sop) and allowing space for holy converse. The open-

paschal lamb is essential to the analogy. But the historical event was *composite*, consisting of safety in destruction *and* the exodus which followed. The "Feast of the Passover" celebrated the event as a whole, including the preliminary sacrifice and meal on the 14th Nisan, and the exodus which commenced on the 15th. The "Memorial Day" (Ex. xii. 14) began with the first night and extended to the second, "the night to be much observed unto the Lord *for bringing them out from the land of Egypt.* This is that night of the Lord, to be observed of all the children of Israel in their generations" (v. 42). — In the antitype, also, this memorial day included the entire event, from the evening when the Lord yielded himself to die, to the evening when He entered upon "his exodus" in death (Luke ix. 31). In the supreme moment the whole composite event was comprised. The sacrifice was consummated, and the exodus commenced.

ing words, "before the Feast of the Passover," certainly connect all that passes with that thought, and make it a paschal supper for the Lord; and all is in harmony with such a closing of the past and opening up of the future, as is represented in the synoptic gospels, when they shew the last celebration of the Passover passing into the institution of the Eucharist. There in the form of sacrament the old is seen passing into the new; here in the form of discourse a corresponding transition is expected. The words of farewell to the past become expository of an immediate and expanding future. They are voices of departure, but departure into a new spiritual scene. The supper in St. John is held on the eve of a great exodus.

Some notice of the questions on the place, the time, and the character of the supper seemed imperative, but, in respect of the narrative which we follow, it is parenthetic. That has only the words "during supper" or "supper being come," and goes straight to incidents and discourses which will not be affected in their interpretation by the solution which those questions may receive.

And first, to give a due sense of the situation, one particular must be mentioned; for it was one which not only cast a dark shadow on the commencement of the supper, but linked it at its end to the scenes which followed.

Jesus then was alone with the twelve. That is not stated here, but is understood throughout. They were at supper, reclining, as the manner was, at a low table, leaning each on his left side against a cushion, half turned from the companion on his right, the unsandaled feet stretched out behind. The friendly house was a haven for the present. These hours were an interval of rest. They were all brethren, with their Lord and Master in the midst.

But in family union and at a common meal there may be one with an unsuspected secret which isolates him inwardly from all his fellows. Such an one was here. He sat, revolving a great crime to which he had pledged himself the day before, and which is to be accomplished that night. "The Devil," it is said, "having already cast into the heart of Judas Iscariot, Simon's son, to betray him." It seems spoken of as a sudden impulse; but such impulses from the power of evil fall only on hearts prepared for them. A later notice of his conduct as manager for the company tells something of falseness and meanness in the past; and of late his heart has turned against his Lord. The repulsion which his whole nature would feel from that searching insight of holiness is explanation enough. But two days before the Passover, the dark history had come to a crisis. When Jesus had finished all his words to the people (Matt.

xxvi. 1), and when He departed and did hide Himself from them (John xii.), the end of the conflict was close and clear. It was announced in the circle of the Apostles. "Ye know that after two days the Passover takes place, and the Son of Man is delivered up to be crucified." If others could not accept it, he did. It sounded to him as a voice of despair. The enemies would triumph; Jesus would succumb: there was an end of all thought of a victory and a kingdom; all that is lost: but something of another sort may be got — perhaps thirty pieces of silver! At the same time the council of death is being held. Through some kindred channel of information he knows it; and learns the difficulty which he is just the man to meet. He who knows so well the private hours and quiet places of resort, can manage an arrest when there will be no protection from multitude or public excitement. The offer is made, and the bargain struck. He returns to his place in the company with the secret in his heart; and more than the secret. He has sold himself to the power of darkness, whose hour is come. He sits at supper, a hired agent of the Devil. The dark shadow of this alien element must pass from the room, before it becomes the scene of the farewell words, loving, holy, and serene. That removal is prepared, but it will be approached by degrees; and another incident precedes it.

Both incidents are purifications preparatory to the communications which follow. The first is a symbolic cleansing of the whole society; the second is the elimination of the evil thing that lurks within it.

CHAPTER III

THE WASHING OF THE FEET

"Jesus knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel and girded himself. Then he poureth water into the bason and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." — 3–5.

AGAIN we read of the consciousness of Jesus. By thoughtful observation, by sympathetic apprehension, and by special illumination, the disciple nearest to his heart knows and interprets his mind. He acted, we are told, under a present sense of the truth of his nature and the majesty of his power, which the conditions of the flesh did not suspend or obscure. In the view of the disciples at that time it was their Lord and Master who took the place of their servant. They knew afterwards, — they were learning even then, — that it was "the Lord of all," "come forth from God and going to God." But why was He here? "Not to be ministered unto, but to minister, and to give his life a ransom for many." The second word will be fulfilled on the morrow; the first is ex-

pressed afresh on the last evening by an act never to be forgotten.

The scene is depicted with the vivid memory of the writer, in all its movements and details, from the moment when Jesus riseth from the supper to that in which He has taken his garments and is set down again. In the present tenses all passes before the eye, and we seem to share the surprise of the moment. He rises from the supper, He is laying aside his upper garments. Now He has taken a towel and girded Himself, as a servant for household work. Now He casts water into the bason. In the room "furnished and prepared" all is ready. The *νιπτήρ*, the vessel for the usual hand or foot washing, the towels for wiping are at hand, as likely to be used, but they have not been used. Had there been some neglect? The act was proper to any special meal. For a host to neglect it was deemed a want of attention, worthy of reproof. "Thou gavest Me no water for my feet" (Luke vii. 44). But there was no servant here to do it; and it did not occur to the disciples to wash one another's feet. Indeed, they lay down in a very different frame of mind. "There arose," St. Luke tells us, "a contention among them, which of them is accounted to be greater" (xxii. 24). This *could* not have been after the touching scene of instruction, and it belongs naturally to the claims of precedence in taking the places at the

table. Dr. Edersheim thinks that the first place was claimed and taken by Judas, as the managing member of the company. He seems from later words to have been next to his Master, on one side. A little time may have been given for this dispute, and then it was answered in the way we read here.

"So he cometh to Simon Peter. He saith to him, Lord dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord not my feet only, but also my hands and my head. Jesus saith unto him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean" (6–11).

Peter was not the first taken. Certainly he was the one to speak. Can anything be more true to nature than this dialogue? Here is the same Peter whom we know from the other evangelists, warm-hearted, impulsive, uttering all his thoughts, and when corrected liable to a sudden rebound.

His behaviour here is a study of character, and, as such, is instruction and admonition. "Lord, dost *thou* wash *my* feet?" (*σύ μου νίπτεις τοὺς πόδας;*) Reverence is shocked, humility shrinks back. But is it reverence to question the Lord's proceedings? Is it humility to reject his methods? to reject them absolutely, even when corrected? "Thou

shalt never wash my feet," never (εἰς τὸν αἰῶνα). — And yet again, when overcome by a word that alarms his soul, it is less submission than presumption which would improve on the Lord's methods and dictate what shall be done. Easily may good feelings pass into faulty conditions of mind, and sincere intentions into serious dangers. So it often happens from the unsuspected absence of the true humility, and from looking at things from our own point of view, instead of taking that at which the Lord would set us.

If we are admonished by the mistakes of the disciple, much more are we instructed by the answers which correct them. They have the frequent character of the sayings of Jesus, — that of meeting the occasion and at the same time going far beyond it.

"What I do thou knowest not now; but thou shalt understand hereafter." These are precise expressions to be noted. As in the words of Peter, so in those of Christ, the pronouns are made prominent, marking the contrast between the "I" and "Thou" (ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας). Also the difference between two kinds of knowing (one that of intuitive perception, the other that of acquired understanding) is noted in this passage, as it is in others, by use of the two verbs εἴδω and γινώσκω. Any one may, if he likes, limit these words to the occasion, the "now" (ἄρτι) to Peter's

ignorance at the moment; the "hereafter" (*μετὰ ταῦτα*) to the subsequent explanation; which is certainly their first intention. But, in the mind of Christ, how true it was of *all* that He was doing then! incomprehensible as it was at the time, and only to be understood when the day of illumination should come. Then those who beheld the submission to death would understand that it was the redemption of the world. That was the greatest of all instances; but the principle is ever to be borne in mind. Christ is manifest in remembrance; the dealings of God are explained by their issues; and the course of the Kingdom interpreted in the end. It is a sound argument to silence objections, to arrest hasty conclusions, and to maintain the faith and patience of the saints. "What I do thou knowest not now, but thou shalt understand hereafter."

The two other words are on one subject, — the washing itself. It has been a question whether any meaning is to be ascribed to this act beyond that which will shortly be given to it as a lesson on the service of love. In that case, the service is the only point; the form of it, as a washing, has no special significance, and the washing, as applied to the disciples, would mean only their submission to be thus ministered to, and their own participation in the spirit of the ministration.[1] But to the

[1] Godet, ii. 435: "Faut il voir, avec Hengstenberg, dans le lavement des pieds un symbole du pardon du péché par le sang

act of washing, as such, a distinct significance is given by the stern warning and the pregnant saying which follow; and if that significance be not fully admitted, it seems to me that the act loses much of its symbolic fitness, and very much of its sweet intention.

Both the act and the words used concerning it suggest other passages in which water, washing, purification, cleansing, cleanness, are representative of spiritual acts and experiences. These present a certain aspect of our necessities and of the provision made for them in Christ, which is distinguishable (though not separable) from moral

de Christ? Rien dans la circonstance qui avait donné lieu à cet acte, non plus que dans l'explication qu'en donne Jésus (v. 12 et suiv.) ne conduit a y donner ce sens. . . . N'est il pas tout simple de penser que Jésus envisage le refus de Pierre d'accepter le service qu'il veut lui rendre comme un refus de sa part d'entrer en plein dans l'esprit de son œuvre et comme un acte de persévérance opiniâtre dans l'amour de la grandeur charnelle, dort Jésus voulait précisément purifier ses disciples en leur donnant en sa personne cet exemple d'humilité."

So Edersheim, ii. 500. The act was symbolic as meaning that it was "required to wash the feet in spiritual consecration to the service of love. . . . So his words referred not, as is often supposed, to the forgiveness of daily sins, the introduction of which would have been wholly abrupt and unconnected with the context; but, in contrast to all self-seeking, to the daily consecration of our lives to the service of love."

On the contrary, it seems to me that the idea of cleansing is closely connected with the situation, as the close of the walk with Christ; and to resolve "I wash thee," and the fuller words which follow, into the self-consecration of humility appears to be an evasion of their obviously independent meaning.

renovation, and also from judicial forgiveness. It is an aspect which has its distinct importance in our spiritual consciousness and in our view of the work of Christ. The ideas of guilt and of uncleanness are certainly different, and create different feelings in the mind, while both attach to sin. Both ideas were exhibited, both feelings were developed, in the typical scheme of the Old Testament; and both ideas were interpreted and both feelings were satisfied in the work of Him who "came by water and blood." But the removing of the uncleanness has behind it the atoning for guilt, and therefore the shedding of blood is the ultimate condition of purification, and the blood is said to cleanse. But this truth is here in the background, and is not directly represented in this act or these words. The divers washings of the Old Testament were for the removal of uncleanness, both in the distressing sense of it, and still more in its disqualifying effect in regard to acts of ministry, worship, or communion. To relieve from these effects of sin is one consequence (or one may say one side) of the forgiveness of sin, and to bestow this relief is the prerogative of the Son of Man; and He was expressing it now by the act which it pleased Him to perform. He was expressing and conveying it, for his expressions are conveyances; and the refusal of the symbol would be the rejection of the gift. What then? "If I

wash thee not, thou hast no part with Me." It is a word of absolute severance, which shews how real must be the washing, which is a necessary condition of association and participation. It was an alarming word to Peter. Objections vanished at the sound. He passed to an enthusiasm of submission. "Lord, not my feet only, but also my hands and my head." We thank him for words which drew forth a fuller explanation of the act. "He that is bathed (ὁ λελουμένος) needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." It was a happy explanation for them, and all the more clear in meaning from the exception made. In the sight of their Lord they were washed and clean. That was their normal state. Was there an intended reference to their baptism? We do not know that they had ever been baptised, save with the baptism of John. But the symbolism of that was understood, as appears from the "question about purifying," which in the beginning of this Gospel is said to have created agitation (iii. 25). It implied an unfitness and disqualification for entrance into the coming Kingdom, requiring even in children of Abraham a cleansing by definite act of divine grace and by moral renovation attending it. Of that preliminary cleansing these disciples had been true recipients, and in their adhesion to the Lord it had reached its true completion. That state of grace

and change is recognised in this parabolic language. They were as persons who had bathed, and who, after a walk through the dust, needed only to wash the feet. But they did need that. They had walked with Christ, but not without sin, and the uncleanness which any sin must leave needed the renewal of cleansing. This grace at the close of the companionship was ministered by their Lord in the act of loving affection, by which He would leave them (all but one) "clean every whit."

The teaching of the act and of the words have become part of the last legacy to the Church. Their pregnant instruction and reassuring comfort are felt by every Christian man in his habitual experience. As a believer, he is clean and walks in the light, but, since he cannot "say that he has no sin," he has ever need for renewal of cleansing as well as quickening grace. Some commentators appear to shun, or at least to minimise, this teaching, as if imported into the text, from their desire to adhere simply to the Lord's subsequent explanation of his act. But those appended words do not supersede those which precede, and which convey a substantive teaching of their own. The act itself, first as washing, and then as humble service, has a twofold character which needs the twofold exposition which both sets of sayings give. In that respect it is only of a piece with the general action of Jesus. In his works of compassion and

goodness we read the clearest moral lessons; but we read also between the lines the intimations of deeper truths. In the present case the teaching that needs reflection is left to reflection; and the practical lesson is impressed by the plainest words.

"So when he had washed their feet, and had taken his garments and sat down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well, for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them" (12–17).

Words so plain need no explaining. Teaching so touching and solemn would only lose impression by an attempt to impress it.

We observe the titles which are used. The "Master" (Teacher, διδάσκαλος) and the "Lord" (as a term of honour) are the Rabbi and the Mar in common Jewish use by disciples to their teachers. These disciples have been learning to use this respectful address in a higher meaning than belonged to the relation in general. But the full sense of that meaning will come in time. For the present it is sufficient to appeal to the recognised relations of disciples to their master, servants to their lord, and commissioned messengers (ἀπόστολοι) to him

who sends them. Yet is there a higher tone of right in "Ye call me Master and Lord, and ye say well, for so I am" (εἰμὶ γάρ). The relations asserted will soon shine out in glory, investing the charge and its example with sublime authority.

The charge insists on the sacred obligation of duty (Ye ought, ὀφείλετε), and it bases the duty on the common level of nature and its claims, of life and its necessities, on which all stand side by side with "one another."

The example given in this particular instance (ὑπόδειγμα), being thus proposed and enforced, becomes a definite instruction on that whole subject which is summed up by St. Peter in the words "leaving us an example that we should follow his steps." So one light in which the Gospel story is to be read shines out upon us here, supplying this effectual motive and this perfect standard to the Christian life. If some parts of the life of Christ may be but doubtfully or partially transferable in the way of example to our own, that is not the case here. This is an incident which cannot be taken by itself. The eloquent act and the plain words constitute a final illustration of the mind of Christ, and interpret the entire example of his humiliation in the service of mankind. They have impressed upon the Church the principles of thought and the spirit of action, which are most distinctively Christian, those of which the Gentile

never dreamed, and to which the Jew could not reach. Here is the original source of all that Apostles taught of lowliness of mind which considers others more than self; of love by which we are to serve one another; of not being high-minded, but condescending to things that are lowly; of bearing one another's burdens, and so fulfilling the law of Christ; of submitting ourselves one to another in the fear of God; of putting on as the elect of God a heart of compassion, kindness, humbleness of mind, meekness, long-suffering; or (in language surely suggested by this very scene) of our all "*girding* ourselves with humility" to serve one another (*πάντες ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε*, 1 Pet. v. 5). Here, too, is the source of all actual fulfilments of these charges, and living exemplifications of this spirit. Here is the fountain head of that stream of self-forgetting love, self-denying devotion, self-abasing service, which flows forever, and has carried its line of pure and heavenly light even through the most soiled and darkened annals of the Christian Church. It flows among us at this day, sometimes as seen in a course of professed dedication, far more largely diffusing its blessings along the natural channels of ordinary life.

Yet this spirit does not prevail without hindrance: so much there is in natural character and in accustomed habit contrary to this mind of Christ.

He knew these tendencies as not only in the world, but in the Church, and added to the charge and the example words of reasonableness and warning. "A servant is not greater than his lord, nor the sent than the sender. If ye know these things, blessed are ye if ye do them." Neither pride which disdains the humbler service, nor fastidiousness which shrinks from it, nor indolence which evades it, have any answer to give. The last sentence may seem a truism in statement; in practice none is more needed. So apt we are to rest in approval or admiration of an act or habit, as if it thus became our own. We want these simple words forever in our ears. They condense the ever-recurring admonitions of the word of God, which assign blessing, not to the knowing, but to the doing. The "happy" of the Authorised Version is a good word, but the "blessed" of the Revised Version is better. It has a tone of divine favour and exaltation; and divine favour and exaltation are here. It connects the saying with the Beatitudes, where the same word opens the Gospel teaching, and sheds a rising splendour over the characters which it will create and the destinies which it will secure.

Some customary imitation or commemorative repetition of the washing of the feet was not unnatural, and in some quarters there was a disposition to regard it as an institution,

and even use it as an ordinance, in connexion with the sacrament of baptism: but this was not admitted by the instinct of the Church, even in times most favourable to such adoptions. Bingham (B. xii. ch. 10) gives an account of this movement in the fourth century, and quotes Augustin to the effect that many churches would never admit of this custom at all, lest it should seem to belong to the sacrament of baptism, when our Saviour only intended it as a lesson of humility. And other churches for the same reason abrogated the custom where it had been received. He also gives from a book which passed under the name of St. Ambrose, an instance of this debate, as carried on between the Church of Milan, "where the bishop used to wash the feet of the baptised, and the Roman Church, which had no such custom, alleging that it should only be done in the way of humility, as the custom of washing the feet of strangers; while on the contrary, the Church of Milan argued that this was not merely a business of humility, but of mystery and sanctification, because Christ said to Peter, If I wash thee not, thou hast no part with me." One may argue with the Church of Milan, as to the character of the act of Christ, as shewn by his own words, but not as to any imitation by the Church as invested with a like virtue. As a commemoration of the great example of humility, it was used in various quarters, as by ascetic saints like St. Louis, and as adopted by the Moravian Brethren, and as connected with the celebration of Thursday in Holy Week, lingering long as an old custom in the English Church. "In 1530, Wolsey washed, wiped, and kissed the feet of fifty-nine poor men at Peterborough. The practice was continued by English sovereigns till the reign of James II.; and as late as 1731, the Lord High Almoner washed the feet of recipients of the royal bounty on Maundy Thursday. The present custom of the feet-washing at St. Peter's is well known" (Westcott's Note). Bengel's remark on

that custom is also well known, very applicable during a long period of history, "that the Pope would shew a more serious humility by washing the feet of one king, than those of twelve poor men." Such customs belonged to a habit of literalism and externalism, not helpful in the long run to a true interpretation or application of the words "Ye ought to wash one another's feet. I have given you an example that ye should do as I have done to you."

CHAPTER IV

THE DETACHMENT OF JUDAS

THIS evening the Apostles are to receive higher communications than before, initiating them into the deeper mysteries of that life that is to follow, and into new spiritual relations with their Lord. Special preparation for this in one way was meet, and in another way needful. Purifications for nearer communion with God were, under the old discipline, of two kinds. They consisted in washings and lustrations for superficial or occasional uncleanness, and in the elimination of that which was in itself corrupt. Such was the removal of objects connected with idolatry (*e.g.* Gen. xxxv. 2), or, in a typical sense, that of leaven in the Paschal time. The first of these purifications the Apostles have received by symbol and by teaching; but the second is yet to come. They are pronounced to be "clean, but not all." There is among them one case of essentially evil condition, which the washing of Jesus could not cleanse, and the teaching of Jesus could not touch. It has reached a stage of corruption which appears no longer susceptible

of change. It must be taken away. One of the Twelve must go. Till the brotherhood is relieved of this foreign element and false fellowship the spirit of the Lord is restrained, and the communications of love are stayed.

We have now to observe the process of removal, accomplished without exposure or compulsion, in a manner gentle to the end, though significantly and severely sad.

The note of warning just given is now repeated: —

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled. He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me" (18–20).

The language is abrupt and elliptical. Critics remark on a want of connexion. Commentators supply connexions of thought, sometimes rather forced. One cannot doubt that through these scenes more was said than is recorded, and that the memory of the evangelist fastens on the salient points. But we also know that this character of expression is itself natural when the mind is occupied with two opposed ideas. The predominant thought proper to the company of disciples is that of the relations of the servants to their lord, and of those sent to him who sends them; and this is

the subject at first and at last in verses 17 and 20 marked by the emphatic "Amen, Amen, I say to you." But, alas! this thought is crossed and disturbed by the consciousness that one of this chosen body is now a treacherous and injurious enemy.

The fact is expressed in words from the forty-first Psalm. How naturally at all times do the words of Scripture rise to the lips of Jesus! There was a kind of consolation in the familiar sounds which were records of what others had felt, and forecasts of what He was feeling. "The Scripture is fulfilled" in his person, not only in the sense of definite prediction, but also in that of analogous experience. Thus Jesus connects his own history with that of Psalmists and Prophets. What was fulfilled in them and in others like them was with deeper significance fulfilled in Him. . . . So it was with many other experiences, and so it was with this, namely, the experience of ingratitude, falsehood, and treachery, in a favoured companion taking a wicked advantage in the day of trouble and aggravating other sorrows. "Also," said the Psalmist, "the man of my peace, eater of my bread, lifted the heel against me," in despite or violence, to spurn or to trample. Every one must notice that in the citation the words "whom I trusted" are omitted. It could not be said in this case by one who "needed not that any should tes-

tify of man, for He knew what was in man." He was not deceived in Judas; and He precludes the thought. "I know whom I chose," — chose (that is) into the inner circle of companionship and education for apostolic office; as it is written, "He called unto Him his disciples, and from them He chose twelve, whom also He named Apostles" (Luke vi. 13), and again, "Did not I choose you the Twelve" (John vi. 70), and again, He gave commandments to the Apostles whom He chose (Acts i. 2). The deeper meaning of election to life cannot be brought into those sayings, and scarcely comports with this. Doubtless Judas was chosen under a divine impulse, and also with reasons which would have made the choice natural as that of a disciple most forward in his adhesion. It is evident that he had seemed to justify the appointment as being a useful member of the society, keeping the bag and managing the affairs. But under a hypocrisy imposed by that holy fellowship, worldliness and falseness were all the time growing on the man's soul; and this is the upshot. All that has gone on has been tending to this end (as it is tersely said): "that the Scripture should be fulfilled, 'He that did eat my bread has lifted up his heel against me.'" [1]

[1] Bishop Perowne, in commenting on Psalm xli., points it out as an illustration of the construction often to be put on ἵνα ἡ γραφὴ πληρωθῇ.

Not till the last moment, when it becomes necessary to do so, does Jesus reveal his knowledge of the one exception in the hearts which were open to his view. Once only, a year before, at a critical turning-point and under painful experience of desertions, He had answered an assurance of faith, proffered in the name of his disciples, with the startling words, "Did not I choose you, the Twelve, and of you one is a devil?" It may be that some manifestation of the evil mind, at that testing moment, open to his eye, then evoked the expression. But it was a solitary disclosure of knowledge and of pain, and no difference of terms or of treatment attracted the observation of the rest, so that even in this last scene there was no suggestion of his being the man intended.

But the time is come when silence must be broken. "Now," says the Lord (*ἀπ' ἄρτι*, from this moment) "I tell before it comes to pass, that, when it is come to pass, ye may believe." He speaks in that considerate care for the disciples which is part of his "love unto the end." The discovery, which will be a shock to their feelings, may also be a shock to their faith, if it should seem that what was to them unknown and unforeseen was also unknown and unforeseen to Him. I speak, He means, to anticipate such thoughts, and to confirm your hearts in "believing that I am" (*ὅτι ἐγώ εἰμι*). There is no predicate. The

silence means more than any single word could tell. To those who heard it, the expression was not unknown (viii. 24, 28, 58). It is not for us to add limiting explanations; but here, as bearing on the faith of Apostles, it includes all that I am towards you whom I send, and towards those to whom I send you. Whoever falls, I remain the same, and so does my commission. The ruin of an Apostle does not affect the apostleship. "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth him that sent me." Those addressed were the chosen intermediaries, and so the future of the Church, of the Gospel, and of the salvation of men was involved in those words.

Two more steps are to be taken before the painful incident is closed by the elimination of the traitor. A second announcement follows, declaring the nature of the act, and then a third, designating the very man; after which he is gone.

In the scene of the feet washing, we observed the living touches of vivid memory. Even more do we observe them here. The details of the incident are before us as spectators of it, or rather as sharers in it. We receive the impressions of the moment from gestures and movements, and changing looks, and little tokens of the terms on which the persons are with each other. We are sensible of the painful emotion of the Speaker, of the sur-

prise and bewilderment of the hearers, of their various thoughts and suppositions. How weak is the effect of many a laboured description compared with that produced by these brief touches: —

"When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples looked one on another, doubting of whom he spake. There was at the table, reclining in Jesus' bosom, one of his disciples, whom Jesus loved. Simon Peter, therefore, beckoneth to him, and saith unto him, Tell who it is of whom he speaketh. He, leaning back, as he was, on Jesus' breast, saith unto him, Lord, who is it? Jesus, therefore, answereth, He it is for whom I shall dip the sop and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast, or that he should give something to the poor. He then, having received the sop, went out straightway: and it was night" (21–30).

"He was troubled in the spirit" (ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε), says the disciple who was close by his side. The look and tone shewed how strongly the deeper nature was stirred; and the words sounded as a solemn testimony. The Amen, Amen, proper to great principles or revealing utterances, is really wanted here: so inconceivable does the statement seem. Can it be meant

that one of you, my daily companions, who have watched my works and learned at my lips; you, who have adhered when others forsook, who are now clinging to me in face of a hostile world — that one of you shall betray me? There was no doubt what this word intended; for all knew that the authorities were watching for an opportunity to seize and destroy, and that their action was only arrested by the feeling that prevailed among the people and the fear of consequences.

The word here employed (*παραδιδόναι*), to pass into other hands, is translated sometimes "betray," sometimes "deliver" or "deliver up," according (it appears) as the idea of treachery is or is not in the mind of the translators. It is a prominent word throughout these transactions, occurring fifteen times in this Gospel and often also in the others. This emphatic repetition offers two suggestions. The first is that the delivering up is not casual, but necessary, or falls, at least, under the providential fitness of things. The Gentiles have no power against Jesus till the Jews deliver Him up. The Jews have no possession of Him till He is delivered up by a disciple. Is it not part of a great system of government, under which the power of evil cannot act effectually till it has found some starting-point within the inner circle or within the soul? The other suggestion is that of the self-abandonment of Him who suffers Himself to be

thus betrayed and delivered. There is no resistance, defence, or flight. Men do unto Him "whatever they list," as He said they would (Matt. xvii. 12). He leaves Himself in their hands when the hour is come to do so. They take their responsibility in what they do; He fulfils his in what He suffers.

The announcement, now made, sent a shock and a thrill through the company. We can well imagine it. The most expressive picture in the world, though blurred by time, still inspires the beholder with a sympathetic apprehension of that experience. The single expression here, which tells how in doubt and amazement they looked one on another, is supplemented in the other Gospels, where we see them "exceeding sorrowful," saying unto Him one by one, Is it I? and another saying, Is it I? and pursuing excited questioning among themselves. In the midst of the agitation, and while attention is thus distracted, Peter signs to John, who will know if any one does, and in an undertone asks (for this is the adopted reading), "Say who it is of whom he speaks." John, "having leaned back on to Jesus' breast" (*ἀναπεσὼν ἐπὶ τὸ στῆθος*), looks up and asks, Lord, who is it? and is answered, He it is for whom I shall dip the sop and give it to him. There is point here in the definite article, as in so many other places, where the Authorised Version has missed it. To dip a sop

is a casual act; to dip *the* sop is a customary act, which has its place in the order of the supper. The morsel (τὸ ψωμίον) prepared by the head of the company was delivered at the proper moment to one whom he might choose. "We have direct testimony," says Edersheim (ii. 506), "that about the time of Christ, the sop which was handed round consisted of these things wrapped together: flesh of the Paschal Lamb, a piece of unleavened bread, and bitter herbs. This, we believe, was the sop which Jesus, having dipped it for him in the dish, handed first to Judas, as occupying the first and chief place at table." By this act, or by a single word before it, his own question, Rabbi, is it I? was answered. Now that the supper proceeds and silence is restored, after Judas has received the sop, the charge is given him, "What thou doest, do quickly"; and immediately he has risen and is gone, leaving his comrades in innocent speculations on his errand.

Such is the outward story. Our reflections turn to the action of the two chief persons in the scene, the Master and the traitor.

Of the first we can speak only with reverent reserve. But it is instructive to observe the course pursued. The treason must be detected and the man removed; but there is neither denunciation nor expulsion. What is necessary is said; only what is necessary; and that only when it is be-

come necessary; yet it serves the purpose. The Master shews that He is not deceived. The traitor feels himself discovered, but does not find himself exposed; he is warned, but yet left free; finally he is detached, though not expelled. He goes out himself, like those of whom St. John wrote long afterwards, "They went out from us, but they were not of us. If they had been of us, they would have continued with us; but they went out that they may be manifest that they all were not of us" (1 John ii. 19). Thus Judas dropped away, as a consequence of his own condition, and by a kind of natural process, like a diseased branch in a healthy organism which a touch is sufficient to sever. At the same time the disciples are preserved from feelings which would have ill prepared their minds for those precious hours. As it is, they are humbled for themselves instead of being roused against another. If criticising mere human action, we should admire the self-restraint and forbearance, the pity and the patience, the judgment and the tact, by which these results were secured. Surely these qualities, as they here appear, are as much a part of the great example, as is that to which St. Peter directs attention amid the revilings and sufferings which follow. Had this part of the example been felt aright, how much denunciation, recrimination, and invective, how much harsh and hasty treat-

ment, how many expulsions and excommunications, would have been prevented? Yes! and if it were duly felt among ourselves, how much that is said and done in a like spirit would be prevented now?

The last word has its lesson also, ὃ ποιεῖς, ποίησον τάχιον (What thou doest, do quickly). It is a word of dignity and command — command, not to do the thing, but to do it quickly. In the Greek a distinction between the deed, as a whole, and the execution of it, lurks in the two tenses, in a way that cannot be given in the English. The deed is all the man's own: that is contained in "What thou doest": but it is to be done "quickly," τάχιον (literally, more quickly), the comparative form suggesting possible delays which the speaker will not interpose. He is all the time master of the situation. And so He is in all treasons, rebellions, sins; yet, as here, the initiative, the choice, the will, all that creates moral responsibility, belongs to the agents. They incur and they must bear it.

From Jesus our thoughts turn to Judas. He is here in silence, but for the single question, which was answered by an act, or by a word in his ear. Secret are the histories of men's hearts. One may be sitting among his comrades in total isolation from them, and in a condition utterly at variance with seeming and circumstance. So was it with this man "being one of the Twelve."

We can but imperfectly estimate a character so suddenly revealed at last. But peculations from the common purse and the bargain struck for money are evidences of worldliness and falseness in their meanest form, and proofs that his adhesion as a disciple had been based upon entirely earthly expectations. He knew not the bond which others felt: "Lord, to whom shall we go? Thou hast words of eternal life." Yet had he ability to suit himself to his company, to assume its spiritual tone, and shew like devotion to the Master. That must have been a habitual and corrupting hypocrisy, by which, being what he was, he was taken for what he seemed. Perhaps there was one better prepared than the rest for the last discovery. St. John is charged by M. Renan with a bitter personal enmity to Judas. He was indeed likely to have some sense of the man's real character. He had (we see it in his writings) a habit of observing purposes and motives, and also an instinct in perceiving them; and his spiritual turn and pure, elevated mind might well be sensible of a certain repugnance to so uncongenial a companion. But be that as it may, the rest had in general no perception of what manner of man Judas was, seeing in him only such minor faults as they saw in one another. It is at least remarkable that through this trying scene, no doubtful attention was specially fixed on him, and that he left the room

followed not by dark suspicions, but by suppositions of service or mercy. But what was passing in his own mind during that searching hour, as the successive steps of warning and detection came ever closer to himself? Were there moments of alarm, of hesitation, of relenting, as the plain words fell on the moral confusion of his soul? It is probable; but, if there were, they were set aside; and then after the last act of customary kindness there ensued a fuller possession by the power to whose suggestions he had yielded before. "After the sop Satan entered into him." That is no figure of speech; it is simple, awful truth. It is a revelation of the terrible fact which lies behind the darkest, strangest parts of human history. Such a revelation is proper to this supreme moment, and to the commencement of the story of the greatest crime of the world. Thus possessed, the man could no longer continue in that holy presence. It was a relief to hear the word, and to escape into the dark. "He went immediately out, — and it was night" — night indeed, — on the earth and in his soul; and there will be another going out into a darker night on the morrow.

"From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

"Good Lord deliver us."

CHAPTER V

THE PRELIMINARY SAYINGS

JUDAS is gone; and the situation is changed. Within the upper room the atmosphere is cleared; without, the work of death is in hand.

By his departure the company of the disciples is cleansed. With the bad man a bad principle and a bad influence went out. He concentrated and represented, in his own person, the earthly dreams and false ideas of the Kingdom, which in the others mingled with higher thoughts, and he must have been a power to promote the worldly spirit among them, and with it those dispositions which the Lord was ever seeking to eradicate. He now becomes himself an example of what that spirit may produce. In his person this old leaven is purged out, that the residue may be clean for the Master's use. In them, notwithstanding their infirmities and mistakes, He now sees only "the unleavened things of sincerity and truth."

In consequence, a weight is lifted from the heart of Jesus. The repression of feelings and restraint of words which that false presence caused are over

now. He can speak without those reservations which truth has hitherto demanded. All his affection can flow forth without reserve, and all his proposed communications can be freely made to his own, whom He loves to the end.

But Judas is gone to his work. While that holy converse proceeds in the room which he has left, he is hastening to his malignant employers, telling them that now, this night, he can fulfil his engagement, asking for a sufficient body of men for the purpose; seeing them assemble with lanterns, torches, and weapons; and giving them the directions to which they are to attend. His departure is the beginning of the end; and it is under the consciousness that the die is cast, and the passion virtually begun, that the Lord devotes the time remaining to that confidential converse with the disciples, which is to become his last will and testament to the Church.

The Apostle whom Jesus loved is specially entrusted with that will and testament; and delivers it, in this record, to all generations. Thus he begins: —

"When, therefore, he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him.

"Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, whither I go, ye cannot come; so now I say to you.

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (31–35).

We cannot tell whether these three sayings were uttered in immediate succession. They may have been spoken while the supper was proceeding, and other incidents have occurred between them, even the Institution of the Sacrament itself. But we have to study them as they here appear. They are divided from the discourse which they introduce, by Peter's personal question and protestation; and it is well to take them apart, as they supply a general preface to all that will follow. They reveal the true character of what is passing, as the glorification of the Son of Man. They announce the consequent separation from the disciples, who are left behind in the world. They deliver the new commandment, which is the law of their future life.

I.

"When therefore he was gone out," says the writer (as meaning that an obstacle was now removed and an occasion come), then the concentrated thoughts found vent. The first saying is mysterious and sublime, being a revelation of the true character of the history of the Son of Man.

It has been justly observed that "this title is the key to the interpretation of the passage. The words are spoken of the relation of the Son of Man to God, and not of the relation of 'the Son' to 'the Father'" (Westcott). What is the character of this history? It is given in a single word. Four times is the verb "glorify" repeated — twice as interpreting the past, twice as anticipating the future; the two periods being distinguished by the tenses employed (ἐδοξάσθη-δοξάσει). Of the first period it is said: "Now was the Son of Man glorified and God was glorified in Him." He reviews the past, which is, however, still the present, though "now" at its very end. It was a history of humiliation, but of glorification shining through it. So it appeared in review: "We beheld his glory, glory as of the only begotten from the father." The glory was manifested in miracle, as He spake concerning the crowning miracle: "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." That was one side of the glorification, but this is another: The Son of God was glorified in power, the Son of Man in suffering. How was that? It scarcely needs explaining. If we account man to be glorified not by robes, and titles, and applauses, and splendid surroundings, but by great principles vindicated, great services rendered, and great benefits procured, and by the qualities exhibited in achieving

these results, and by the labours and sacrifices endured in achieving them; if we account the martyr glorified in his death rather than in his canonisation, and the conqueror in the battle and the victory rather than in his triumph — if this is our way of thinking, we shall know in what sense the Son of Man was glorified, and how truly the glorification was being accomplished when the words broke from his lips.

At the same time, in man this glorification only attains its true character when it is recognised in relation to God, and when the words can be added, "and God is glorified in him." Here this is spoken in the fullest, highest sense. God, in respect of wisdom and power, is manifested in nature: "The heavens declare the glory of God." In respect of truth and righteousness, holiness and love, He is manifested in the moral being, and now at last really and adequately in the Son of Man. This is "the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). God is manifested in the person and the life: "He that hath seen Me hath seen the Father." He is manifested also in the work: "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19). Seeing as we do now what the power of that personality has proved, what that life originated, and what that death procured, we read the true history of Jesus on earth in the words: "The Son of Man was glorified, and God was glorified in Him."

But this history on earth is a part of a larger history which has its next scene in heavenly places. It must be so; and the necessity of this consequence found expression in the reading followed in the Authorised Version, which has the words, "if God be glorified in Him." But this brief argument, which indeed need not to be stated, is disallowed by the better reading, and, as Westcott points out, it mars the symmetry of the saying, which he prints thus:—

> *"Now was glorified the Son of Man,*
> *And God was glorified in Him;*
> *And God shall glorify Him in Himself,*
> *And straightway shall He glorify Him."*

In regard to the first statement, exposition was free, because that is an account of what took place on earth; but before the second statement exposition is silent, since the glorification intended transcends human observation, and is part of the mystery of "taking the manhood into God." The word "in Himself" refers not to the Son of Man, but to God, even as it is said in the prayer, "And now, O Father, glorify thou me with thine own self." It is well expressed in Plummer's note, "As God is glorified in the Messianic work of the Son, so the Son shall be glorified in the eternal blessedness of the Father"; though the preposition may be taken to imply the unity in nature

as well as in blessedness. Furthermore, it is said that this great change is close at hand, "and straightway shall He glorify Him." So it proved after three days, when very early in the morning was "Jesus raised up from the dead by the glory of the Father"; and then the day came when He was received up and "made to sit at the right hand in the heavenly places, far above all rule and authority, and power and dominion, and every name that is named not only in this world, but also in that which is to come" (Eph. i. 20, 21).

Fitly do these words precede the communications of love. Though far above the intelligence of the hearers at the moment, and uttered in the way of soliloquy rather than as addressed to them, the words reveal for future apprehension the true history of the Son of Man; they throw the shadow of their majesty over the discourses which follow, and form the whole groundwork of the concluding prayer.

II

Clear as is the Lord's consciousness concerning Himself, it does not absorb his thoughts, so as to divert them from his present interest in his own who are before Him. These short hours are dedicated to them. The glorification, on the verge of which He stands, involves the close of the human companionship. That must now be understood.

The truth of the separation must be wrought into their minds by words which cannot be mistaken. The majesty and mystery of the former saying make more impressive the tenderness and plainness of this: —

"Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you" (33).

He had said the last words to the Jews, while He taught in the Temple, and they were hovering round with malicious intention when "his hour was not yet come." To them He had said, "I go away; and ye shall seek me, and shall die in your sin. Whither I go ye cannot come" (viii. 21). The same fact is announced, but in what different connexion, and with what different feeling! In the one case it is announced to enemies, whose seeking will be perplexed unbelief; in the other, to children whose seeking will be a longing of the heart. "Ye shall not find Me" is not repeated here; for there will be a finding, not conceivable as yet, the promise of which will be given in the consolations and revelations to follow. But these themselves rest upon the fact, "Whither I go ye cannot come."

The spirit of those communications breathes already in the tender word of address, and in the tone that almost sounds like regret: "Little chil-

dren, yet a little while I am with you." A word never used before betrays the special feeling of the moment. Twice had pitying kindness been expressed by the word τέκνον: "Child, thy sins be forgiven thee" (Mark ii. 5); "Children, how hard it is for them that trust in riches to enter into the kingdom of God" (Mark x. 25). But here, for once, the word is used in the diminutive form, expressive of affectionate compassion, parental solicitude, and the intimacies of domestic life. Our English has no graceful equivalent, and can only resort to the more cumbrous form of "little children." The address, as all must observe, dwelt on the mind of St. John like the rest of the language of these sacred hours. It occurs seven times in his epistle, and is connected by tradition with his latest ministry as a voice of parental affection and apostolic anxiety for the churches over which he presided.

Thus has the impending departure and the consequent separation been tenderly as well as plainly told, giving to all that follows the character of parting words and a loving farewell.

III

The departure must create a new situation, to which new provisions belong, and that which occurs first arises naturally from the absence of the Head

and Centre of the family. Its members, hitherto united by their common nearness to his person, must henceforth be united by love to each other. How easily amongst those eleven men might jealousies engender alienation, and differences end in division! and where then would be the work for which they were gathered into one body? All know how these natural tendencies have been illustrated, not only in the world but in the Church. Therefore shall the duty of mutual love be bound upon them with the authority of a new commandment, the Lord's own love to them supplying both its motive and its measure. This shall be the essential character of true discipleship, and the sign which shall attest it to the world.

"A new commandment I give unto you, that ye love one another: even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (34, 35).

The commandment is addressed to the men there present, with an appeal to memories of love which had become part of themselves. But it is also addressed to them as representative disciples, receivers and transmitters of teaching given for all, and Christians recognise the new commandment as the supreme and universal law of the Gospel of Christ. Certainly it was not wholly new, as never heard before; and the word employed implies rather freshness than novelty. But as certainly it was

not the characteristic of the Law. It had no prominent place among the old commandments. Once, at the close of various prohibitions of harsh and unjust actions, it occurs as bearing on the heart and takes us almost by surprise by its warm and comprehensive words: "Thou shalt not hate thy brother in thine heart . . . Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. I am the Lord" (Lev. xix. 17, 18). Thoughtful minds discerned its importance and ranged it with the first and great commandment — the great Sh'ma, as it was called (Luke x. 27).

The newness of the commandment as given by the Lord is justly ascribed by commentators to the new motive (as I have loved you), and the new standard and character of love which this motive involves. It is an admirable expression in Plummer's note, which compares the Christian principle described (1 Cor. xiii.) with "the *measured benevolence* of the Pentateuch." But beyond this newness of motive and measure, there is also a newness of predominance. The principle which lurked in the old dispensation takes the leading place in the new. Comprehending all the commandments of prohibition (for love worketh no ill to his neighbour) it rises to another level in generous largeness and moral splendour. It is not in the letter, but in the spirit, the reigning principle in a new life.

For that new life, all that is passing now is the introduction: all that is taught is the preparation. At this very Passover the type is fulfilled; and in the accomplishment of redemption, the old things pass away and all things become new. Close on the delivery of the new commandment was inaugurated the *new covenant* by the institution of its seal and sacrament and by the words: "This is my blood of the covenant" (Matt. xxvi. 28); "This cup is the new covenant in my blood, that which is poured out for you" (Luke xxii. 20). So Moses had spoken when he sprinkled the people with the blood of sacrifice, "Behold the blood of the covenant which the Lord hath made with you" (Ex. xxiv. 8), and the tacit reference to those words declared the substitution of the new covenant for the old. As, therefore, "a law of commandments contained in ordinances" was attached to the one, so the law of love written in the heart is the congenial attendant on the other. This law will be again impressed in the discourse which follows; and it involves, also, the need of the gift which will then be promised. The mind of Christ must be formed by the spirit of Christ, and so the new commandment becomes the law of the new life.

CHAPTER VI

THE PREMONITION TO PETER

Of the sayings thus cast into the hearts of the disciples, one would at the time naturally absorb their thoughts. A revelation to faith and a commandment of duty may await reflection; but an impending departure and an indefinite separation give no room for other thoughts. As it is said afterwards, "Because I have spoken these things to you, sorrow hath filled your hearts." As usual, there was one to speak for the others, and, as was his wont, with a sort of questioning resistance, and the impetuosity of personal feeling.

"Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee, even now? I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice" (36–38).

The passage is a part of the dramatic picture of St. Peter to which this Gospel contributes so

much, and of which such living touches were given but a few lines before. The identity in all the Gospels of this highly individual personality is one of the links between the four records, an evidence of the common memory which pervades them. The study of that character and the lessons to be derived from it lie outside the present purpose; and they are so often and so amply treated in sermons and expositions that there is no temptation to step aside to consider them. Either now or at an earlier moment, it appears that more was said than is written here, of Satan claiming to sift the disciples, of prayer for Peter's endangered faith, of a change that would come over him, and of his becoming a strengthener to his brethren. Thus comfort was given before the sad prediction which vain self-confidence drew forth. And yet another word of hope is not forgotten in the present report. "Whither I go, thou canst not follow me now," — thou art not called to do it; and thou canst not; thy faith and purpose are too weak, — "*but thou shalt follow afterwards.*" In a few hours was fulfilled the prediction, "Thou shalt deny me thrice." More than thirty years later, the other words must have been present with power in the days of martyrdom. And later still, did St. John record them here, as also others of like import, in his closing chapter, remembering how they had been fulfilled in that death upon a

cross in which his dearly loved friend had followed his Master, and "glorified God" (xxi. 18, 19).

Such personal feeling may naturally have prompted the repetition of this incident recorded by the other Evangelists, and here with the addition of words which they had omitted. But there was also a reason proper to St. John's purpose for mentioning the predictive notice of the denial by Peter, as well as that of the betrayal by Judas. It lies in his care to show at every step the Lord's foresight of all that should come to pass, especially all that would more immediately affect his own little company. It was the foresight of love, which, knowing all that was in them, provided against the effect of future shocks to their faith.

But besides such reasons for the interposition of this brief dialogue, there is reason enough in its effect at the time and its bearing on what was to follow. What a humbling word was this! What a blow to self-confidence! What a check to the eager impulses of profession! No wonder that the disciple, often spokesman for the rest, now speaks no more. We feel it a touch of truth in the narrative that the silence so unnatural to him is thus accounted for. And the word which struck home to him must have told upon them all, making them more grave and reverent listeners to the communications which followed. Thus does this last incident complete the prefatory facts, so

making the first part of the present exposition conterminous with the 13th chapter of the Gospel.

The place of the warning to Peter in this narrative suggests some observations on the harmony with the record of the same incident in the other Gospels. Here it is given in the room, followed by longer discourse, and some time before the call, "Arise, let us go hence." The remark that has been made on the effect of it confirms the truth of that position. St. Luke's witness is on this point the same. But St. Matthew and St. Mark mention it after the departure, as if on the way to Gethsemane. They do not, however, assert that it took place then; and it is frequent with them to mention facts in the order of idea, rather than of succession in time. The supposition of some commentators that there was recurrence to the subject on the road is not at all unreasonable. It was certainly a subject to which a man would be likely enough to recur as soon as he recovered heart to do so; and some further words may have passed then which connected the memory of the warning with the later moment.

The general question of the harmony of the record, on which we comment with the story of the same hours in the synoptic gospels, is not within the present purpose. We may, however, be sure that many words were uttered that evening besides those which were in line with St.

John's intention of didactic report; and in many of the words recorded elsewhere, we recognise points of contact with his narrative, and in all of them a perfect harmony with the spirit of it.

On the chief feature in the three records, the Institution of the Eucharist, St. John is silent; and the reader can scarcely pass on without some notice of that silence, some question as to the place in his narrative to which the act should be assigned, some consideration of the relation between the Institution, which has no place in these pages, and the teaching which it is their part to give.

The silence of the Gospel on this point has some evidential and some evangelical value. It is inconceivable that any later writer, aiming to get his version of things accepted as the work of the beloved Apostle, should have omitted from his account of the last evening the act which originated the central ordinance of the Church, and which consecrated that evening in the thoughts of all his readers. St. John being recognised as the author, this total silence on a subject, on which it is impossible to suppose want of information, or of recollection, or of appreciation, must affect our judgment on other instances of omission in regard to which such causes might possibly be imagined, and consequently our interpretation of the entire Gospel, in respect of its selection of topics and its treatment of them with a purpose.

On the question of the place in this narrative to which the Institution should be assigned, little can be said because assistance is so small. That place certainly lies within the range of the thirteenth chapter, before continuous discourse begins. The Institution occurred in the supper while they were eating (ἐσθιόντων αὐτῶν, Mark xiv. 22), and must have been at the close of it, both as forming a succession to the paschal meal, and from its own solemn character; moreover, it is mentioned that it was "a cup after supper," as distinguished from the previous cup, in regard to which the consecrating words were spoken. It was therefore probably after the giving of the sop and the departure, and would then fall somewhere near to the last verses of the chapter; I should say at the very end of it, were it not that the warning to Peter is placed in all three synoptic gospels after the Institution. This consideration may incline us to place it as probably occurring after the first of the preliminary sayings (v. 32), or after the last of them (v. 35). The remembrance of the announcement of impending separation might well have dwelt on the mind of St. Peter, as the subject to which he would recur as soon as there was occasion to speak. Anyhow, there must have been a close proximity between these two features of the last evening, the Institution recorded in the other Gospels, and the Discourses reported by

St. John. But the relation between them consists not in nearness of time, but in community of ideas and feelings. The condensed significance of the Institution finds in many respects an expanded expression in the Discourses.

This correspondence may appear less obvious because the primary significance of the Sacrament is not reproduced in the teaching. Whoever asks the question, "Why was the Sacrament of the Lord's Supper ordained?" must receive the direct reply, "For the continual remembrance of the sacrifice of the death of Christ." But in the Discourses there is no teaching of sacrifice and no insistence upon death. The consciousness of death is present, and the character and effects of it are intimated, though not explained. It is a glorification of the Son of Man, and a glorification of God in Him (xiii. 31). It is an act of beneficent love, a "laying down of life for his friends" (xv. 13). But how it glorifies God, and how it benefits men, remains in the Lord's consciousness and is latent in these communications. In the Institution the truth is secured for ever in the words, "My body which is given, my blood which is shed for you and for many for the remission of sins." But it does not reappear in the Discourses preserved by this Evangelist. Yet is he the same writer who loves to dwell on that death as the propitiation for the sins of the whole world, and on that blood as

redeeming us to God and cleansing us from all sin. But the fidelity of the reporter is not affected by subsequent knowledge. Those who were then addressed must witness the redeeming act as a fact before they can understand it as a power. That is part of the teaching, not given, but promised: "I have many things to say unto you, but ye cannot bear them now. Howbeit when he the Spirit of truth is come, he shall guide you into all the truth." Meantime the anguish of the morrow is not suffered to confuse and darken the sweet confidences of the evening. Here death is thought of, not as constituting sacrifice, but only as entailing separation. The fellowship that has been has reached its end, and the words are addressed to the natural feelings of the moment, yet revealing the true relations which will endure when the transitory relations are over.

Hence it is that, in one chief respect, the Discourses do not correspond to the Institution, inasmuch as they say nothing of sacrifice, oblation, and satisfaction for sin, scarcely even of death. They pass beyond it into the succeeding relations between Christ and his people. Of these relations the Sacrament was to be a means and a pledge, and it is in respect of them that we observe the living connection between the Institution and the Discourses.

Is the Sacrament intensely personal in its refer-

ence as concentrating the mind on Jesus Christ Himself ("my body, my blood, my memorial")? So are the Discourses occupied with the same thoughts of immediate relations with Him. Is the Sacrament felt as a perpetual token of love appealing for reciprocal affections in the words "Given for you; shed for you; do this in remembrance of me"? So are the Discourses a continuous utterance of the same feelings, and a claim for the like returns. Does the Sacrament express an intimate union with Christ by participation in his body and blood, — a union not passing in the momentary act, but abiding in the condition which it seals, one in which we dwell in Him, and He in us, we are one with Him, and He with us? These last expressions are themselves derived from the Discourses which teach an incorporation into Christ, an inherence in Him, a derivation of life from Him as of branches abiding in the vine, yet an abiding which needs a concurrence of the will, and calls for the charge which would secure it, "Abide in me, and I in you"? Is the Sacrament the testimony and seal of a new covenant ("this cup is the new covenant in my blood"), and, therefore, the perpetual celebration of a new dispensation? So do the Discourses present the characteristics of that new covenant in the "new commandment," the new ground laid for prayer and communion with God, and above all in the

new gift of the Holy Ghost the Comforter. Finally, is the Sacrament an ordinance of fellowship and an act of communion by the participants one with another, and so with the whole Church? So are the Discourses addressed to men not only as individuals, but as members of a company bound together by the common relation to their Lord, and by the commandment to love one another as He had loved them.

These are living correspondences between the Institution and the Discourses. In all these respects the Sacrament incorporates the teaching, and the teaching explains the Sacrament; and in this, as in so many other ways, St. John completes the synoptic record.

Part II

THE DISCOURSES

FIRST DISCOURSE

XIV. 1–31

CHAPTER

I. Method and Character

II. The Foundation Word . . . . . v. 1

III. The Final Prospect 2, 3

IV. Self-Revelation 4–11

V. Promise of Power 12–14

VI. Promise of the Paraclete . . . 15–24

VII. Promise of Teaching 25, 26

VIII. Benediction of Peace 27

IX. The Accepted End 28–31

X. A Dividing Line 31

Part II

THE DISCOURSES

CHAPTER I

METHOD AND CHARACTER

Before entering on the Discourses, it may be of use if we make some prefatory observations on the division of them, on their method or manner of delivery, and on their aim in relation to the hearers.

1. It is common to treat the three sayings (xiii. 31–35) as the commencement of the Discourses. Certainly they indicate that after the departure of Judas there is a new situation, one that will admit of more free and confidential communication, and they go far to define the situation both for Jesus and for his disciples. They shew three leading thoughts occupying the mind of the Speaker, which will make themselves felt throughout the Discourses, and be more distinctly resumed in the final Prayer. Yet are they rather preludes than commencements, utterances which give vent to the

feelings, sudden jets from the fountain before the stream begins to flow; and that outflow is stayed for a moment by the interruption of Peter. His question, unlike those of the others which assist the course of teaching, diverges from it by taking a turn personal to himself, and this draws a line of division, creating a new commencement for the teaching which continues through the three following chapters.

We speak of this teaching as given in discourses rather than in a discourse, though the report has a continuous aspect as if no division had occurred. The division, indeed, is narrow, consisting but of three words, "Arise, let-us-go hence" (xiv. 31); but that is sufficient. Moreover, the discourse given in chapter xiv. has a kind of formal completion by a benediction of peace, and a repetition of the consoling words with which it began, "Let not your heart be troubled." Again, there is a difference of tone in the two stages of teaching, both indeed being revelation on the relations of Christ with his own, but the first marked by a predominant purpose of consolation, the second by one of instruction. Accordingly, the first discourse takes more account of the feelings of the disciples and of the questions then in their minds, while the second occupies an anticipatory standpoint after the promised reunion, in the life and history of the dispensation which would follow.

It suits with these differences, that the discourse in chapter xiv. is a prolongation of the converse at the table customary at the paschal meal, and naturally begins with a certain amount of dialogue; while that in the two following chapters supposes the hearers in some other position, and in an attitude of silent attention, save for some whispered words among themselves at a pause in the discourse or at its close, and one common voice of confession responsive to the last revealing word. This return to a partial form of dialogue forms a sequel to the whole, and has the effect of riveting the words of consummation more immediately on the minds of the hearers. M. Godet concludes his arrangement of the chapters in respect of the order of sequence corresponding to the actual situation by an illustration which occurs very naturally, and which some of the Lord's own words suggest.

"So a dying father, after gathering his children round him, begins by speaking to them of his end, and of the time which will immediately follow. Then the perspective of their future career opens out before his thoughts, and he tells them what the world will be to them, and what they will have to do in it; after which his mind falls back upon the actual situation, and draws from its depth a supreme word and a last farewell" (vol. ii. p. 453).

2. Within these divisions are the smaller sections, created by succession of topics, which will

be more usefully treated by taking them singly as they occur, without any preparatory attempt to analyse the method pursued. The attempt indeed would be in the face of difficulties; for the character of discourse is not obviously methodical.

Method, it may be said, there is none. That is the confessed embarrassment of commentators and analysers. "This current of discourse," says Spier, "poured forth by the departing Saviour for future remembrance and glorification by the spirit, remains still inexhaustible for our poor understandings, and far transcends the common laws of our so-called logical order of thought" (vi. 175). It presents, says Vinet, "a divine confusion." Dr. Sanday gives a more precise account of this expression in his "Authorship of the Fourth Gospel."

"We cannot but recognise a change from the compact lucid addresses and exposition of the synoptists. This appears not so much in single verses as when we look at the discourse as a whole. In all the synoptic gospels, imperfectly as they are put together, there is not a single discourse which could be called involved in its structure; and yet I do not see how it is possible to refuse this epithet to this discourse as given by St. John. The different subjects are not kept apart, but are continually crossing and entangling one another. The later subjects are anticipated in the course of the earlier; the earlier return in the later. For instance, the description of the functions of the Paraclete is broken up into five fragments. The relation of the Church and the world is intersected just in the same way, besides scattered references in single verses" (pp. 231, 232).

This characteristic is acutely noted and worthy to be pointed out; and when we are thinking of the synoptics and St. John, may lead to certain inferences from their different styles as reporters. But when we feel ourselves listening to the words of the Lord Jesus, such observations are suggestive in another way. This "divine confusion" makes us feel that we are not hearing a discourse on "the functions of the Paraclete," or on "the relations to the world," or on any definite subject; but listening to a living voice speaking, as it is natural to speak, under the impulse of intense sympathy at an agitating crisis, and to hearts that are filled with sorrow. Either St. John is an inimitable artist in his power of realising the feeling of the situation, or he is the true reporter of actual words which fastened on his memory because they lived in his heart. My contention is that under the circumstances the defect of method is the perfectness of truth; that these adaptations of thought to feeling, these transitions from one topic to another, these recurrences to the same truths in different applications of them to the needs of the heart, are simply natural to the situation, and proper to the character of intercourse which it would produce. An orderly exposition of the truths delivered, a clear arrangement of the communications made (however convenient to the commentator or lecturer), could not have had

the same effect on the hearers at the time, and would have impaired the living impression which these communications make upon us now. We should have been placed in a different mental attitude, in which something might perhaps have been gained for the mind, but something would certainly have been lost for the heart.

Such a manner of communication as this necessarily obscures the method of it; but the method is there, and under the varying movements of feeling we shall trace a continuous connexion of thought. The sense of this has grown upon the mind of the writer in the consecutive study of these discourses; and he entertains the hope that in the mind of the reader a like effect may follow.

3. For a true apprehension of this teaching, one principle must be ever kept in view; namely, its adaptation to the mental condition of the hearers at that crisis of their spiritual history. For them one great period is ending, and a different dispensation will ensue. Under the past manifestation of Christ they have reached a level of faith, from which they must now rise to a greater elevation; and the results of the past are either assumed, or claimed, as qualifying for the discoveries of the future. On the one side, we have such words as these, "Whither I go ye know, and the way ye know." — "Have I been so long time with you, and yet hast thou not known me?" — "Believe

me, that I am in the Father, and the Father in me; or else believe me for the very work's sake." — "The world knoweth not the spirit of truth; but ye know him." — "I am the vine; ye are the branches." — "Now ye are clean through the word which I have spoken to you." — "Ye have loved me and believed that I came forth from God." Throughout, their faith, love, and knowledge are counted as real; and their union with their Lord and severance from the world are recognised as facts.

Yet the imperfection of their attainments is also plain, evinced by their own poor questions and noted by sad reproofs. But, with these deductions, it is a real level of faith, no doubt attained more fully by some than by others.

On the other hand, it is the aim of the Teacher to lift them above it, and prepare them for far higher gifts and experiences, proper to the day which is about to dawn. "In that day ye shall know," "In that day ye shall ask," in another way and with other effects than now. Then the departing will be found to be only a nearer coming, and the separation a closer union, and the seeing no more a true and constant beholding. Then another Paraclete will have come, with greater power and clearer discoveries and teachings of all the truth, such as, at the time then present, they were not able to bear. Thus the

passage is prepared from faith begun in the flesh to faith made perfect in the Spirit, from the external to the internal manifestation of Christ, and from confused materials of thought and dim apprehensions of truth, to the full apostolic illumination.

But the audience is larger than appears. In the foreground are the Eleven, behind them the universal Church. The words are addressed immediately to the men then present, and meet the feelings of the moment as simply and naturally as if there were no thought beyond. Yet do they lay broad foundations of faith for all, and provide for manifold experiences in all generations. And this is not in the way of accidental consequence or ingenious application. It results necessarily from the personality of the Speaker and the character of the hearers.

The Speaker is the Son of Man, acting in contingent circumstances, and conversing with individual persons, but embracing in the vastness of divine intention the whole race of mankind. Hence it is that a wonderful combination of the personal and immediate with the universal and perpetual distinguishes all the words of Jesus, and pre-eminently those which are here. It is a feature to be reckoned among the tokens of the true humanity and true divinity of Him who thus speaks: "Vox hominem sonat." It is a voice

intensely human in its tones of sympathy and affection; yet in revelation and authority no less distinctly divine.

The hearers are men like ourselves, but they are representative men; dear to their Lord in their own persons, as his tender language shows; precious also in his sight, as representing all "who shall believe on Him through their word." Those whom Jesus teaches have thereby an intermediary office. They are receivers, but also conductors, of the electric currents of truth. Testimonies and instructions, warnings and reproofs, consolations and promises, take hold of those who are addressed, but they pass on with unspent force, for they are spoken, not merely to Jews and Galileans, but to the world; not merely to the Twelve, but to the Church. If this characteristic belongs to other communications, how much more to these, which are the last, which close the teaching in the flesh, which directly contemplate the day that is to follow — that day which began when Jesus was glorified, and which endures till He comes again. We know how, at its commencement, the words of promise were fulfilled to the commissioned teachers of the Church, for we have the development of Christian doctrine in their Epistles. We know that the main lines of faith and worship in the Church have their starting-point in these pregnant sayings, from the opening word, "Ye believe in

God, believe also in Me," to the last appointment of the name in which we are to pray. We know how naturally, in all ages, believing hearts have turned to these words in experiences which needed assurances most felt to be divine, in the saddest, the loftiest, the last hours of life. We know how instinctively the reader opens at these pages when there is special need of consolation and support, of detachment from the world, of the sense of the presence and love of Christ, and of the clearer sight of the Father's house beyond. And why is this? Certainly on account of the words themselves; but also from the feelings awakened by the voice which utters them. It is the voice of Jesus prolonged through all ages, as fresh to-day in the congregation or the sick-chamber as it was then in the upper room in Jerusalem. These chapters are like the late-invented instrument which can silently preserve and vocally give forth the very tones and accents of one who speaks on earth no more.

CHAPTER II

THE FOUNDATION WORD

XIV. 1

WE enter the 14th chapter and listen to the first discourse. It is a voice of consolation. It is a voice of revelation. The Lord reveals in order to console. There is no ground of consolation in the present. That can only be found in revelation of the future. But He consoles in order to reveal; for the light which these parting words throw upon things to come, not only meets the needs of the occasion, but is meant to illuminate all ages of the Church.

There is no change in the scene. All are still reclining at the table, prolonging the companionship of the supper. The most forward speaker among the disciples is now silent, humbled and stricken to the heart. Others, while the Lord proceeds, can interpose as they will the questions which arise in their minds. These interpositions do not turn aside the drift of the discourse. They assist it, by expressing the feelings which the discourse intends to meet. All eyes are fixed on the

Speaker, watching for words which may relieve the sad perplexity. It is all so mysterious. Such strange, sad things have been spoken. Some terrible event is at hand. One will betray; another deny. A dark cold shadow is falling upon them. Is it the shadow of death? Anyhow, He is making a farewell. He will go; they know not whither; but are told they cannot follow. Is the revelation of the Father closed? Is the world to be left unconvinced, and, as it would seem, victorious? There is a confused sense of an abandoned work, an undertaking that fails, a history ending when it seemed about to begin. There is a dull feeling of inexplicable, inconceivable disappointment. In fact, a few hours will render it overwhelming. It is not only a sad, but a dangerous time. Love is unchanged; but faith begins to tremble. With full knowledge of all that is in their hearts, the Lord looks round on the perturbed and anxious countenances directed towards Him, waiting for explanation and relief. "Let not," He says, "your hearts be troubled; ye believe in God, believe also in me." The first sentence expresses desire to console; the second intimates intention to reveal. So is given the keynote to all that will follow.

"Let not your heart be troubled" is the first word of the discourse. It will recur at the end. The reasons are supplied by the intervening

words. "Troubled" is the best English equivalent we can give for the Greek; but as generally employed, its force is fainter. The verb ταράσσω,[1] used often of the agitation of waters, the heaving and surging of the sea, aptly represents the deeper agitations of the soul, painful to strong natures, dangerous to the weak. Thrice it is used of our Lord Himself in some access of vehement emotion. So He shared the experiences which in us He would comfort and control. Such a condition needs control, tending as it does to confusion of judgment and suspension of faith. "Let not your heart be troubled" was then not only a word of sympathetic kindness, but a needful counsel; and it is so still, falling with composing power on many an agitated mind. "Troubled" we must be in the trying times of this changeful, sinful mortal life, but not as helpless victims of circumstances or feelings; not as losing the higher consciousness which should restore composure and minister support.

This consciousness Jesus revives in his disciples by the claim He makes on their faith. He does more than revive it; He augments it by a revealing word, —

"Ye believe in God, believe also in me."

Shall we read it thus, with the Authorized Ver-

[1] ταράσσω, commoveo, turbo, partibus rei huc illuc jactandis, pr. ὕδωρ, πόντον, πέλαγος, etc. (Grimm).

sion and the Revised Version? or, with the margin and with most commentators, "Believe in God, believe also in me"? The form of the verb is both indicative and imperative. No one will adopt the Vulgate translation, which makes both clauses indicative. The second is beyond doubt a charge or exhortation. That is plain from the whole drift of the discourse, and is intimated by change in arrangement, "And in me believe." But what of the first clause? If the word "believe" be taken in a general sense, as in the case of a creed, the indicative will suit well, recognising that belief in God which is now to receive a definite completion. But if the word "believe," addressed to troubled minds, carries distinctly the sense of trust and confidence, it seems better to read both clauses as exhortation, "Believe in God and in me believe."

Then faith in God and faith in Christ, though distinct, are one. In each case the same expression is employed, and the same character of faith intended. The word (πιστεύειν εἰς[1]) is used by St. John of believing in the full sense of trust and

[1] The phrase πιστεύειν εἰς is characteristic of St. John. It occurs about thirty-five times in the Gospel and three times in the Epistle. Elsewhere in the New Testament about ten times. It expresses the very strongest belief; motion to, and repose in, the object of belief (Plummer on John i. 13). The idea of this *movement* of mind conveyed in εἰς, *into*, is imperfectly contained in our preposition *in*.

affiance. To believe a person is one thing, to believe in or on him is another. "Believe me" (v. 11) is not the same as "believeth on me" (v. 12). Faith in one case accepts the word spoken; in the other it cleaves to the person speaking. The former state of mind is a part of the latter, but only a part of it. Thus the same faith which is due to God is claimed by Jesus for Himself; a great claim involving a great revelation, resting on the Unity in the Godhead of the Father and the Son.

This saying, which is the foundation word of the Discourses, is also the foundation word of Christianity. Faith in God, formed under the Old Testament, or from whatever source begotten, finds its justification and completion in faith in Jesus, and never truly finds it till then. Those who would now believe in God without believing in Jesus, as the Christ, the Son of God, have no part in the promises which are here attached to *that* faith, as they have no experience of the life which is described as consequent upon it. All that follows is the outcome of "Believe also in me."

But why should this be said to disciples who are already believers? More than two years back in the history, it is said, "He manifested forth his glory, and his disciples believed on Him" (ii. 11); and in the intervening time, this faith has been augmented. But it may still need words of en-

couragement and confirmation. It often does, as the writer of this Gospel knew. "These things," he says in his Epistle, "have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 Ep. v. 13). There is a strain upon faith when it is called to rise to new ideas, or to stand some searching test. Many have had to meet such experiences, but none perhaps comparably to these disciples at the moment at which they were then arriving. Their Master's words again and again bear witness that He felt the crisis of his own history to be the crisis of their faith. Now the new ideas must open out before them; in a few hours the searching test will come.

CHAPTER III

THE FINAL PROSPECT

v. 2, 3

It is the hour of parting. Events are close at hand which must speak for themselves. They have been intimated; but the intimations have not been understood; to repeat them would divert from the present purpose. That bears on the fact of separation, which is now becoming clear. Their Master goes — but whither? They will be left — but how? What henceforth will He be to them? or they to Him? To these unspoken questions of the heart the words of consolation are addressed. The relations which will subsist are ensured by promises, and the life which they will create is set forth by instruction. The promises are the foundation for the instructions.

The last promise comes first. One which passes over the intermediate life, rises above things on earth, and with the departing Friend enters the world unseen. There is his own home, and there shall be theirs also. There they shall be lovingly expected, and in due time received.

"In my Father's house are many mansions;
If it were not so, I would have told you.
I go to prepare a place for you.
And if I go and prepare a place for you,
I will come again and receive you unto myself;
That where I am, there ye may be also."

Scarcely can one cite these words without passing at once beyond the limits of the historic situation. So conscious are we that they have been breathing on with unchanging freshness through the long centuries of faith, that now, at any given moment, they are bringing a real sense of a lasting home to souls that have not found it upon earth; and are being read by loving voices as last accents of comfort in the ears of the dying. Yes! of all words that have been spoken upon earth, these have done the most to dispel the darkness beyond the grave, and to give secure expectations to men as they approach it.

But what was the effect of these words at the time on the anxious listeners who heard them first? We cannot measure the degree, — rather should I say the various degrees, in which, in any company, new thoughts are apprehended and advancing revelations embraced. But the words must have fallen with sensible comfort on their souls, and there must have been at least a vague perception of their power, in all those points, in which, in our more deliberate reflection, they move or enlighten us to-day.

What are these points?

First, there is the unity and distinctness of the Divine Persons, the pervading truth, which in this and every stage of the discourse carries out the foundation word "Believe in God, believe also in Me." Here it appears in the ownership of the heavenly habitation. It is "my Father's house," and therefore mine, where I am at home, and in possession, and where I have the right to prepare appointed places and receive the inmates to Myself.

Then there is the tender tone of kindness, in which the information is given and the promise expressed. Set aside the vastness of the meaning, and you hear, as it were, the familiar language of natural affection and domestic hospitality. The speaker departs; he must leave his friends; but not to forget them; he is going home, and knows the place; there are rooms which he intends for them; he will get everything ready; he will look forward to their coming; nay, will come himself to receive them; there they too shall be at home, in a fellowship to be broken no more. So does Jesus speak in the simplest, kindest language which an earthly friend could use; to bring home to our weak apprehensions the truth and purposes of his love. It does bring them home, as more lofty language could not have done. Under this homely wording we read the revelations of the unseen.

"In my Father's house" — at once we are carried far above the present scene. Once the words had intended the neighbouring Temple, the religious home of Israel ("make not my Father's house a house of merchandise," ii. 16). Now we are altogether in another world of thought: Is his Father's house the universe of God, which certainly contains many and various abodes? So some interpret; but such meaning has no fitness here. He would have his people think of a home with God whither He goes and whither they may follow. The Father's dominions are one idea, the Father's house is another. When we speak of heaven, we transport our local conceptions into the unseen world, with a sense of how little they may apply; but we have no other conceptions than these to use; and Jesus teaches us to use them.

The first fact is that in that house are many "mansions." The English word, derived from "maneo" (to abide), represents a like term in Greek (*μοναὶ*), a term not elsewhere employed in Scripture, but in this same chapter (v. 23), where it is said, "We will come and make our abode (*μονὴν*) with Him." The impression given is restful, one of settled continuance and secure possession. So St. Paul compares the "house of this tabernacle," soon to be "dissolved," with the "building of God, the house not made with hands, eternal in the heavens" (2 Cor. v. 1).

These mansions are "many." One can scarcely take this to mean merely that there would be room for those disciples, or for any number of inmates. Not the inmates, but the mansions, are many. Variety of appropriation is suggested, though not asserted. If the disciples had thought of the heavenly regions as an abode for angelic natures, it would be to them a revealing word that there are many mansions in the Father's house, where fit place might be found for them. But indeed such ideas might have been well conceived before. Much had passed that might inspire them; and considerate thoughtfulness would not have left them to fallacious imaginations. "If it were not so, I would have told you."

To this world and home Jesus will now depart; but He goes with special purposes for them. Two such purposes are mentioned, — preparing a place for them, and receiving them to Himself.

There is the Father's house, and there are the many abodes; but do they contain a place for them? one that shall be theirs by right, appropriated for them, as they may be qualified for it? There is no chance or uncertainty in these things. Whether in regions of darkness or of light, a man "goes to his own place" (Acts i. 25). Have poor children of men, members of a fallen race, on whom the stain of sin has passed, any proper place in the mansions here intended? It appears

that they have none, unless one shall have been *prepared.* We understand how men are prepared for the place; but not how the place is prepared for men. The one process is within our knowledge; the other is above it. But the procuring cause is certain. It is the entrance of Jesus there. We have no reason to think that those who died under the old covenant, and were carried by the angels into "Abraham's bosom," found their rest in the very regions, or spiritual conditions, of which the Lord is speaking here. Everything points to the conclusion that those abodes did not open to sons of men till the Son of Man was glorified; and that, "in bringing many sons into glory, the Captain of their salvation" must pass into it before them. The presence of that risen and glorified humanity was certainly a preparation itself. Thus much we are taught concerning things "within the veil, whither as forerunner Jesus entered for us" (Heb. vi. 20); and this distinct meaning, at least, we can attach to the words, "I go to prepare a place for you."

That action might have been enough for our needs; but it is not enough for his love, which counts one grace to be only a reason for another. "If I go and prepare a place for you, I come again, and will receive you unto Myself." Does this intend a continuous or only a final coming? a successive or only a collective receiving? Surely

both. There is said to be a perspective in prophecy: there is in all divine words which contemplate a larger history than our thoughts take in, and treat the several stages as expressions of the whole and as component parts of the end. Thus these words bring not merely a further hope, but an immediate comfort to the departing soul. They must have taken hold of the hearts of believers from the first and returned upon them in the hour of need. Through all ages there have been no words so natural to the lips of the dying as those of the first martyr, "Lord Jesus receive my spirit." For him there was not only a receiving, but a "coming to receive": and so there is in some true sense for others. A Presence comes through the darkness, and experience will explain. But faith precedes experience, and the promise is addressed to faith. Meantime we know that, whatever in the way of earnest attends the first and immediate change, the great coming again, the great receiving is not far off, when the promise will have completion.

> "He which testifieth these things saith
> Yea, I come quickly,
> Amen: come, Lord Jesus."

Great and manifold are the thoughts which attach to the Coming; but they have no place in this parting hour. For the present the personal feeling is all; and the sorrow of separation can

be consoled only by the prospect of reunion. "I will receive you *unto myself*, that *where I am there ye may be also.*" That is here the one thought of happiness in the coming, the receiving, and the prepared place. It was so for the disciples; may we not say also for Jesus Himself? for we listen unmistakeably to a genuine voice of human affection, as well as to the deeper tones of divine love. Great is the mystery of that love, which makes the joy of final fellowship to be his as well as theirs; a chief feature in "the joy that was set before Him." How present was this thought to his mind, how indissolubly united with that of his own passage into glory! So He spake in the last soliloquy in the Temple, "If any man serve me, let him follow me: and where I am, there shall also my servant be" (xii. 26); so in the final prayer, "Father, I will that they also whom Thou hast given me be with me where I am" (xvii. 24). For us it becomes the one thought which, in view of the momentous change, at once comprehends and supersedes all others. These words of Christ have dwelt in the heart of the Church. To be "absent from the body and at home with the Lord" (2 Cor. v. 8), to "depart and to be with Christ" (Phil. i. 23), have been to believers a sufficient account of death. That one truth has set the mind at rest, adjourning all further questions, or securing all needful answers.

"Let me be with Thee, where Thou art,
My Saviour, mine eternal rest;
Then only will this longing heart
Be fully and for ever blest.
Let me be with Thee, where Thou art,
Where none can die, where none remove;
There neither death nor life will part
Me from thy presence and thy love."

Thus the opening words of consolation are those which tell of the end. As has been observed, the last promise comes first. Is that an instance of the "divine confusion"? Say, rather, of divine order. It came naturally, to relieve the first pain of parting; but it would have been adopted by the most deliberate scheme of discourse. Now everything else will fall into its place. Intermediate promises and instructions will be felt to be intermediate, and will derive accessions of fitness and force from the consciousness of the conclusion to which they lead. The passage through the valley is changed, when once we have caught sight of the hills beyond. We know, in all lines of life, how differently things are understood, when felt to be by the way and seen in relation to the end; and that can only be when the end has been unveiled. We see, then, the reason for placing this subject in the forefront, and so emitting a light of hope which will shine on all that is to follow. A discourse which opens in its first sen-

tence with a fundamental principle of doctrine on which everything is to rest, and then with a supreme promise which gives command of the whole situation, intimates an intention of order and connexion in succeeding topics; and this we may hope to trace, though it seem to elude observation, in the current of communication so unrestrained in manner and so profound in meaning.

CHAPTER IV

SELF-REVELATION

v. 4–11

FEW words have served to ensure the end and describe the final prospect. The teaching wanted is for those who are yet upon the way. To know the way which will lead to the end, to understand its nature, its exigencies, and its provisions, these are the necessities which the rest of the Discourse supplies. Two considerations will assist its interpretation. One is that the persons addressed are individual men at a certain moment of their own experience, yet that they are a college formed for the instruction of mankind, and put in trust with the truths communicated to them in the interests of the Church for ever. The other consideration is, that what they are to learn now can only be founded on what they have learned already; since that is a first principle in all effective education. Therefore the Master's words are directed, first, to assume a certain measure of knowledge; then to draw out a confession of its defect; then to raise it to the higher level.

The subject of the teaching and these purposes in regard to it are condensed in the word of introduction, —

"And whither I go, ye know the way."

This, the true reading, given in the Revised Version, if less grammatical than that to which we were accustomed, is more direct to the point. To this assumption one voice, at least, demurs, that of a disciple, whom we know from other instances, is forward to express perplexed or downcast feelings. Yet doubtless he speaks for the rest. Thomas saith, —

"Lord, we know not whither Thou goest: how do we know the way?"

They knew it, as Jesus said; yet, as Thomas implied, they knew it not! They knew it, for they were in it by virtue of their relations with their Lord; but they knew it not in its character of the way. So one may be walking in a road, pleased with the actual scene, without much knowledge of the destination to which it is intended to lead. But that is the truth now to be impressed. It is a grand, ample, and pregnant answer, which these words call forth, a prime principle of the future Christian Faith: —

"Jesus saith unto him, I am the way, and the truth, and the life: no one cometh to the Father but by me."

We know this: "I am" (ἐγὼ εἰμι), as distinctive

of the teaching of Christ. It is not, I make the way; I shew the truth; I give the life: but all this I am. The first predicate not heard before gives the lesson now specially intended. The two others, already well-known words, preserve the fulness of the revelation. A way, taken by itself, as means to an end, might have no worth beyond that office, great as its worth in that sense might be; but this case is not such. Jesus Christ is not a mere expedient for salvation. His intervention is not that only of a revealer of truth and a conductor into life. He becomes the way, because He is absolutely the truth and the life in his own nature, and relatively to man by communications of Himself. Thus in the nature of things, and not only by economic arrangement or positive ordinance, He is for us "the way" to the Father, to the spiritual world, and to the heavenly home. This is the lesson here, as contained in the leading word and afterwards in the decisive exposition, "No man cometh unto the Father, but by Me." Two points may be noted. The coming is the act of man, a voluntary coming; and it is a coming to God as the Father. We observe an advance in the teaching, from place to Person, from the Father's house to the Father Himself. The arrival at the house is now seen as the consequence and consummation of a previous coming to the Father. It is well said by Godet, —

"Ce n'est pas dans le ciel qu'on trouve Dieu ;
C'est en Dieu qu'on trouve le ciel." (p. 467).

The Christianity of Christ is intensely personal, in the sense of having directly to do with Persons. Heaven is not the end proposed, nor is a creed or method the way prescribed. The Father Himself is the end ; Jesus Himself is the way. He is the only way, — "No man cometh unto the Father, but by Me." But had not men come to God in the older time? In reference to one in the earliest age of the world, it is argued, "He that cometh to God must believe that He is ; and that He is a rewarder of them that seek Him out" (Heb. xi. 6). Thus in faintest light of revelation, with most elementary instructions to faith, men came to God. Yes! but this does not exclude mediating communications from the Eternal Word, nor does it affirm acceptance secured by other means than the predestined work of "the Lamb slain from the foundation of the world." Yet it is certain, that for him "that is least in the kingdom of heaven," there is a coming to the Father, different in character and effect from that which was attained before. Since the manifestation of Jesus Christ in the flesh, the sentence "No man cometh to the Father, but by Me" has received an explicit meaning, to be met by a corresponding faith.

What then is this coming (διά) by or through Him? Like other sayings of this pregnant teach-

ing, it will unfold into fuller revelation. Hence interpretation may adopt separate truths and different lines of thought. One religious system will interpret "by fulfilling his precepts"; another, "by likeness to his spirit"; another, by reliance on his merits; another, by faith in his blood. But every limited exposition falls short of the truth, which the Lord has comprehended in the single word "by Me." By the incarnation which creates the meeting point for man with God, by the human righteousness in which God is "well pleased," by the cross and passion which remove the barrier of sin, by the resurrection which raises man to a new position, by the gift of the spirit which is life towards God, by the perpetual efficacy and aid of the mediation in heaven, — by all these means and powers we have in Christ that "access" (προσαγωγή) to the Father of which the Apostolic writings so largely speak. There it is the constant description of the Christian state, that "through Him we have had our access by faith into this grace wherein we stand" (Rom. v. 2); that "through Him we have our access in one Spirit unto the Father" (Eph. ii. 18); that "in Him we have boldness and access in confidence through our faith in Him" (iii. 15); that we "are made nigh in the blood of Christ" (ii. 13); that we have boldness to enter into the holiest by the blood of Jesus, by the way which He dedicated for us, a

new and living way, through the veil — that is to say, his flesh, and having (in Him) a great priest over the house of God (Heb. x. 19–21), and finally that, as ever living and interceding, "He is able to save to the uttermost those that come unto God through Him" (vii. 25). In these and many like expressions, or rather in the entire Apostolic Gospel, we recognise the expansion of the words "I am the way. No man cometh unto the Father, but by Me."

Though these truths will all unfold when "Jesus is glorified," yet the first communication and conception of them belongs to the time of his manifestation in the flesh. Knowledge received then must be the foundation of knowledge which will ensue. It had been received; but how imperfectly! how unintelligently! The defect must be exposed and reproved. The knowledge must be made conscious. It must be put into words; and a divine certainty given to it at this crisis of the teaching. Therefore the Lord proceeds: —

"If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself; but the Father abiding in me doeth

his works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake" (7–11).

Not now for the first time are such words spoken. Others like them had been heard by the disciples in the public pronouncements of their Lord. Does He now say to them, "If ye had known Me, ye would have known my Father also"? So had He said to the Jews, "Ye know neither Me nor my Father; if ye knew Me, ye would know my Father also" (viii. 19). Does He now say, "He that has seen Me hath seen the Father"? So had He said before, "He that believeth on Me believeth on Him that sent Me; and he that beholdeth Me beholdeth Him that sent Me" (xii. 44, 45). Does He say, "The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth his works"? So had He said, "I spake not from Myself. . . . The things which I speak, even as the Father said unto Me, so I speak" (xii. 49, 50). Does He say, "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake"? The same grounds for the same belief had been urged before. "If I do not the works of my Father, believe Me not. But if I do them, though ye believe not Me, believe the works; that ye may know and understand that the Father is in Me, and I in the Father" (x. 37, 38). No! there is nothing new in these

profound announcements and fundamental truths. On these, what is now spoken to disciples had been first addressed to the world. It is always so. Men become believers and disciples not in response to an esoteric teaching privately imparted, but by reception of the common doctrine published to all. To them, the difference is in the confiding tone of the communications which ensue, and in the further development of the truths they have received. So in regard to these sayings: to the Jews the message is closed; to the disciples it is opened out.

In the words "If ye had known Me, ye would have known my Father also," according to the corrected reading (*εἰ ἐγνωκειτέ με, καὶ τὸν πατέρα μου ἂν ἤδειτε*) there is a discrimination in the character of the knowledge by use of two different verbs; the first representing a knowledge acquired and progressive; the second, a knowledge perceptive and immediate. If the disciples had learned to know Jesus, as they should have known Him, that would have involved a perception of the Divine, a sense of God in Him. The failure is worthy of sad reproof, but it is not of such a kind as should close the message. On the contrary, their measure of attainment is assumed, and what it misses is now to be given.

"From now (*ἀπ' ἄρτι γινώσκετε*) ye know (are knowing or coming to know) Him and have seen

Him." That last word, "have seen," evokes an appeal which otherwise had scarcely been uttered, — "Lord, shew us the Father, and it sufficeth us." Some discovery of the Invisible, otherwise than by spoken word, has been intimated. Indeed, it seems wanted. Like Moses, when he urged a like request, "I beseech Thee shew me thy glory," they felt that their faith needed some supernatural confirmation; one which would preclude doubt and satisfy longing; one of which they could say, "It sufficeth us." Like thoughts have wrought in many a heart, with a secret feeling, that, for the faith demanded, what is given does not suffice. That was the meaning of the Jews when they required a sign from heaven. It is the same plea, but not in the same spirit. There it was in the scorn of unbelief, here it is in the anxiety of unenlightened faith. It must be shewn that what has been given seems not sufficient, only because it has not been understood.

Philip, the first disciple in the second rank, is here the spokesman for the rest. The answer is a grave and tender remonstrance, passing into a distinct and sublime assertion. Through the whole time that their Lord has been with them, the discovery asked for had been going on. "He that hath seen Me hath seen the Father." The Person with whom they had companied, his life, his words, his works, which they had witnessed, had been the true answers to their request, indeed, the only pos-

sible answers. "The heavens declare the glory of God"; but the higher glory of his nature, in what (for want of a better word) we call his moral attributes, cannot be manifested in material works. Holiness, grace, and truth can only appear in a person, a character, a life. These came by Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 17, 18). The discovery has been made, the indwelling Deity had shone before their eyes, the Father had been manifested in the Son; but as yet only dimly descried by eyes which had been holden. The truth must be made plain. "How sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I say unto you I speak not from Myself; but the Father abiding in Me, He doeth his works. Believe Me, that I am in the Father, and the Father in Me."

Here we reach the central truth, on which all else depends; twice affirmed here, and soon repeated in the final Prayer: "Thou, Father, art in Me, and I in Thee" (xvii. 23). All that is passing is to be read as a history, not of God and Christ, but of God *in* Christ. That is the character claimed for all the words and works. That is the character recognised afterwards in the one great work, in which all the rest is comprehended; God was

in Christ reconciling the world unto Himself" (2 Cor. v. 19). The secret of all is in the mystery of the mutual indwelling, in the harmony of action, mind, and will, resting on the essential unity of nature. This involves the truth of, "I am the way; no man cometh unto the Father, but by Me." This explains the charge, "Ye believe in God; believe also in Me." The foundation doctrine of the discourse, and of Christianity itself, is now complete.

But there is in this self-revelation a mystery, as well as a majesty, which may claim a stronger assurance than usual. That Jesus could sympathise with the hesitations of faith is evinced by the form of his present testimony, which adds to an appeal for confidence the suggestion of an argument in reserve. In so speaking, He has thrown light on a question of no little moment.

A great demand is made on faith. What are the grounds on which the claim is rested? Two are indicated, "Believe Me (that I am in the Father, and the Father in Me), or else believe Me for the very works' sake." The same distinction of reasons for faith, and for faith in the same doctrine, had been made in discussion with the Jews. "If ye believe not Me, believe the works" (x. 38). The first ground for believing the assertion made is in the person who makes it; the second, in the works which support it. The first

appears as the primary claim; the second as supplementary or alternative: supplementary in the case of disciples under the power of the personal impression; alternative in the case of the Jews who fail to feel it.

These sayings of the Lord seem to give his own estimate of the "evidences of Christianity," a question which has been much debated, and on which different views are taken by minds of different habits. According to the first view, Jesus Christ is his own evidence, by the force of his unique personality, and by the impression which it makes on the soul. According to the second, He gives the evidence by works above natural power, and by the conclusions which reason must draw. The effect of the one evidence is heard in the cry of the first disciples, who as yet had seen no miracle: "We have found the Messias"; "Thou art the Son of God, thou art the King of Israel" (i. 41–48). The effect of the other is heard in the acknowledgment of the candid Pharisee: "We know that thou art a teacher come from God; for no man can do these signs that thou doest except God be with him" (iii. 2). The conclusion in the one case is from intuitive perception and spiritual sympathy; in the other, from deliberate observation and logical reasoning. The one is a more intimate conviction, and generates a higher faith; the other is more capable of verbal exposi-

tion and defence. These two kinds of evidence have had with us an alternate influence. To a generation suspicious of feeling and enthusiasm, and trustful in the understanding alone, miracles became the ideal evidence. Now, a generation, impressed with the fixity of physical laws, and appreciative of psychological considerations, is disposed to slight the supernatural, and insist only upon the moral evidence. But can the two be severed? or the one dispense with the other? Is there not a natural correspondence between the Person and the works, the impression and the signs which confirm it? In these sayings of Jesus, both kinds of evidence are combined and placed in their relative positions. Thus man is appealed to on the whole; and the recognition by one part of his nature is sustained by the conclusions of the other. The witness within is of such a character as to expect the witness from without; and the witness without answers its end only by generating the witness within. Thus, to believe the testimony of Jesus concerning Himself for his own sake, or to believe it for the works' sake, are processes which in some sort include each other, and in their combined effect create the full confidence of faith. Yet, with a true disciple, the evidence of works is only a subsidiary aid; it is knowledge of Jesus in Himself which inspires an assured faith in his highest self-revelations.

CHAPTER V

THE PROMISE OF POWER

v. 12–14

THE works have been alleged as evidence for the faith which has been claimed. It is now declared that this evidence is not closed, and that there is another course of it to come. In saying this the discourse enters on the next stage of the history, and opens the dispensation of the future. This transition is an instance, not of any confusion of topics, but of consecutive order. When the object of faith has been clearly presented, the life of faith is to be unfolded; and the brief decisive exposition of what is to be believed concerning Jesus leads to the information of what is to be expected from Him. The transition is marked by the Amen, Amen, which usually intimates such an advance in divine disclosures as may need ratification, on account either of its greatness or of its strangeness to previous thought. So it stands here, not only in connexion with the words immediately following, but as bearing on all the rest of the discourse.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask (me) anything in my name, that will I do" (12–14).

We are now carried beyond the dividing line of the departure into the experiences which will ensue for the disciples, and so into the history of the Church. The action of Jesus in person is exchanged for that of the believer in Him, yet the continuity of the history is preserved: "The works which I do, shall he do also"; but it is a continuity of advance, "greater works than these shall he do." The Author of them is also the same, for the intermediate agent becomes such only as a believer in Him and by prayer in his name; and "he will do" (ποιήσει), and, "I will do" (ποιήσω), are expressed by the same verb. Also the works are greater, as a consequence of the exaltation of their Author, "because I go to the Father." Thereby the fountain of power for the Church is opened at the throne of God, and the resources of heaven are pledged to the applications of faith and prayer. Finally all is directed to one end, "That the Father may be glorified in the Son."

Thus in pregnant words and brief outline the dispensation of the future is described: its continuity with the preceding history, its greater ele-

vation and expansion, its author and governor, its ministers and agents, its means and methods, the secret of its power, its intent and end.

Soon will the disciples prove the truth of this account which now they can but very faintly apprehend. As believers in the risen and ascended Lord, they will do such works as He did on earth, so far and so long as there is just occasion for them, but they will find that occasion superseded by the greater works to which these will conduce. The few scores of adherents whom the ministry of Jesus had attracted will become the many thousands of believers whom the Apostles will gather. The fabric of the Church will rise under their hands, and spiritual life will follow on their word. In all this they will know no power but that of their ascended Lord, and no means of success but prayer in his name. They will count that it is He who works all things by them, and will seek no end lower than this, "that God in all things may be glorified through Jesus Christ" (1 Pet. iv. 11). Having their acts and their writings under the dispensation which is here announced, we can see how the facts fulfilled the promises. As yet they understood not these things, but in hearing the words they must have felt that there were rising before them new sources of comfort and new prospects of hope.

Among the elements of the future, which this

passage contains, is the special feature and distinctive characteristic of Christian prayer; namely, the asking in the name of Jesus. Not possible during the companionship in the flesh, it is now heard for the first time, being implied in the higher faith which has just been taught, and proper to the dispensation which is at hand. Twice is it repeated here, once in respect of "whatsoever ye shall ask the Father," once on the supposition, "if ye shall ask Me"; the last word being an uncertain but probable reading. If adopted, it conveys an admitted truth, illustrated by the earliest examples of Christian prayer (Acts i. 124; vii. 59, 66), by the language of the Apostolic writings, and frequent in the devotions of the Church. But direct address to the glorified Son of Man is (as in our Liturgy) occasional. Prayer in his name is a perpetual act, an abiding consciousness and intention. "Through Jesus Christ our Lord" sounds through all worship, in all churches, and all ages. It is no mystery. Requests made in the name of another are understood to imply the appropriation to one's self of his claims, his merits, his rights to be heard. Such appropriation and the admission of it can only rest on close relationship and definite authorisation. Both these exist in the present case: relationship, in that we appear before God as members of Christ; authorisation, in his own ordi-

nance expressed in other places, and first in this. The phrase, "ask in my name," occurs five times afterwards in these discourses, and at the close as a final charge reiterated and emphatic (xvi. 24, 26). Thus was given to the Church not a mere devotional form, but a new ground on which the worshipper stands; a new plea for the success of his petitions; and, in fact, a wholly new character to prayer, since it must be brought into unison with the mind of Him in whose name it is presented.

How welcome is this charge! how suited to all our need! Certainly it is a positive ordinance, but is felt as a moral necessity; in view, on the one side, of the disabilities of sin, and on the other, of the relations of the believer with his Saviour. The most elementary prayer, if true at all, finds in this ordinance comfort and relief; and in proportion as knowledge of sin grows deeper, and approaches to God are more close, and as emergencies of spiritual life multiply, and its capacities and desires enlarge, in that proportion is there an increasing power and sweetness in this use of the prevailing name. So all liturgies and public devotions, all private prayers and supplications, all secret communion with God, and unuttered breathings of the soul, have derived their tone and life from this ordinance of the central chapter of the Gospel.

CHAPTER VI

THE PROMISE OF THE PARACLETE

v. 15–24

THE words of promise thus given, important as they were, yet did not meet the case. They did not afford the consolation needed by those troubled souls. A prospect of works to be done, and gifts to be supplied for doing them, did not take account of the real distress, or answer the desolate feelings of the moment. The departure, which is at hand, means indefinite separation with the loss of the dear presence in which they have lived, and of the companionship which has been their guidance and support. It means also the disappointment of their just expectation that their Lord was about to be manifested to the world. These are the thoughts which amaze and depress their hearts; and to meet these thoughts, the rest of the discourse is directed. Addressed, as it is, to the feelings of the men at the moment, it remains a revelation of enduring truth, and is still for us a divine interpretation of the dispensation under which we live.

It is best, I think, to read as one section the promises which respond to these desolations of the heart, and which substitute for the experiences of separation and loneliness the hope of another Comforter, another advent, a more intimate association, and a more elevating manifestation.

"If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth, whom the world cannot receive; because it seeth him not, neither knoweth him; ye know him, for he abideth with you, and shall be in you. I will not leave you desolate; I will come to you. Yet a little while, and the world beholdeth me no more, but ye behold me; because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

"Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself to us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words; and the word which ye hear is not mine, but the Father's which sent me" (15–24).

Before the promises there is a proviso. It is premised that there is a state of heart and a character of life to which they belong. As the works

and the gifts of power were made dependent on faith and prayer, so the experiences now foretold presuppose the life of love and duty. This appropriation is laid down to begin with, and is insisted on more largely as the promises unfold. The preferable reading, "If ye love Me, *ye will keep* my commandments," gives the future instead of the imperative of the Authorized Version, rather describing a process than imposing a condition; but the meaning is the same; namely, that these are promises which belong only to him who loves and obeys. In "If ye love Me" we hear a confiding rather than a doubtful tone. The love is supposed, as elsewhere it is expressly recognised (xvi. 17). But it proves true love only in one way, "If ye love Me, ye will keep my commandments"; and again, "He that hath my commandments and keepeth them, he it is that loveth Me." There is a voice of divine authority in the phrase, "my commandments" (τὰς ἐντολὰς τὰς ἐμὰς, the commandments which are mine). They claim obedience, but the obedience of love; and love will render it. Love is the spring of action, and is in its nature free; but it is not left to its own impulses; it acknowledges authority; it is placed under rule, and includes the element of obligation. This connexion of love and commandment dwelt on the mind of the Evangelist, and reappears more than once in his Epistle. It is not

according to the tendencies of human nature, as we all know; and as St. Paul has set forth in the seventh chapter to the Romans in recording his experience of the law and its effects. It is, in fact, distinctive of *Christian* duty and of the morality of the *Gospel*. In Christ the claims of authority and the affections of the heart agree in one. Here, as ever, the teaching of Jesus fixes our minds on the practical side of religion; on the doing what we know, on the living and walking by his words. In this present teaching, which is, in its intention, a ministry of promise, opening out the higher blessings of the state of grace, He still provides that it shall not even seem to be dissociated from the ministry of commandment. How can we better respond to it than in the words of the collect, fitted for habitual use? asking of Him "who alone can order the unruly wills and affections of sinful men," that He will "grant to his people to love the thing which He commandeth, and to desire that which He doth promise, that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found."

Now we enter on the promises, the special promises which are in Christ, addressed, as we have seen, to the faith which believes in Him, the love

which adheres to Him, the obedience which keeps his words; and now first we hear the promise, inclusive of the rest, and distinctive of the New Covenant — that of the Holy Ghost, the Comforter.

Had it not been heard before? Never as it is now. Yet was it the first announcement, when Jesus entered on the scene of action, "On whom thou shalt see the Spirit, descending and remaining on Him, the same is He which baptiseth with the Holy Ghost" (i. 33). On Him the Spirit remained; but that He baptised with the Holy Ghost does not appear, at least by any phenomena which made it evident, or by any consciousness of it, which is expressed by disciples. If we except the promise that, when needful for their testimony, the Spirit of their Father will speak by them; and the statement to Nicodemus that the new birth is "of the Spirit"; and the phrase, "your Father, which is in heaven, shall give the Holy Spirit to them that ask Him," the equivalent in St. Luke (xi. 13); for "shall give good things" (Matt. vii. 1), it is observable that, in the teaching of Jesus in the flesh, the doctrine of the Holy Ghost is conspicuous by its absence, or, if present, is veiled in parable and prediction. For this marked reserve concerning it, St. John has given the reason, when afterwards, writing in the dispensation of the Spirit, he interprets the words concerning

the "living water." "This spake He of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet; because Jesus was not yet glorified." The reason given for the reserve supplied the reason for terminating it, in the teaching which now expounds the situation which is to follow after that great change shall have occurred. Then, it is said, "I will pray the Father, and He shall give you another Comforter, that He may be with you for ever — the Spirit of truth." When the work on earth is finished, by request made in the glory that follows, the gift is to be obtained and bestowed. Three expressions are used here, "I will ask — and He will give"; again, "Whom the Father will send in my name" (vi. 26); and yet again, "Whom I will send to you from the Father" (xv. 26, xvi. 7). Thus the gift is ascribed to God in Christ, to Christ in God, while the personality attributed to Him who is sent involves a revelation of the Trinity.

But the word "*Paraclete*" is also a revelation in respect of his relations with the spirit and life of man. In form it describes one called to the side of another; in intention it expresses the purpose for which he is come, the friendly office which he there fulfils. Many are the emergencies of human life, and many are the forms of help which they require, and all are included in this great comprehensive name. If we wish to distinguish, we may

range them in two divisions, the advocacy of our cause before others, the support of companionship to ourselves. When we think of the one office, we speak of an advocate; when of the other, of a comforter. But the same person will fulfil either office as need requires; and both are included in the word "Paraclete." Therefore the choice of the English equivalent in any particular case may be dictated by the nature of the occasion and the general feeling of the situation. If so, the Revisers have done well in retaining the old rendering "the Comforter" in the four passages in which "Paraclete" here occurs, as they were plainly right in retaining that of "Advocate" in the only other passage where it is found (1 John ii. 1). The situation presented in the Gospel more naturally suggests the first rendering, while that contemplated in the Epistle certainly prescribes the second. Here "another Paraclete" is promised in tenderest sympathy with the actual feelings of the men now about to lose that companionship of their Master which had been their life, their strength, and their stay. When He says "*another* Paraclete" He takes the title as descriptive of what they knew He had been to them, while He had gone out and come in among them. That experience interprets the meaning of the promise. We must read the word "Comforter" in its true and old English sense, not in the lower and feebler

meaning which it mostly carries now.[1] It speaks of strength, support, encouragement, given to the life of thought and action, still more than of consolation in trial or sorrow. Yes! it was a word to cheer and strengthen men about to be launched on the experiences of a new life, of an arduous work, and of conflict with a hostile world. In their conscious weakness and dimness of mind they will need a fellowship with strength and light; and they shall have it; they shall not be left alone. The old association ends, but a new association is to succeed, one habitual and permanent, with no limit to its continuance, in that respect contrasted with that which has lasted so few years and has reached the parting hour. The promise is for all generations of believers and to the end of time He "shall be with you (εἰς τὸν αἰῶνα) for ever."

Who, then, is this companion of the future, this eternal Paraclete? "Even the Spirit of truth." The attribute of truth, thus chosen to characterise the Spirit and the Spirit's work, at once connects the gift with the deepest needs of man and the

[1] Comfort: Fr. *conforter;* ecclesiastical Latin, *conforto* (from *fortis* 'strong'), properly 'to strengthen.'—Aldis Wright's "Bible Word Book," pp. 146, 147. Examples are given from the Old Testament, from legal documents and treaties, from Shakespeare and Bacon, and two curious instances, one from Wiclif, who renders (Is. xli. 7), "he *comforteth* hym with nailes, that it sh^{d} not be moved"—and another from the earlier version which gives for Phil. iv. 13, "I may alle things in him that *comforteth* me."

highest purposes of God. It places the history to come in line with that which is past, the work of the Spirit with that of Jesus in the flesh. "For this end (He said), was I born, and for this cause came I unto the world, that I might bear witness to the truth" (xviii. 37). It corresponds with the Apostolic calling of those who are to be depositaries, witnesses, and preachers of the truth amid the ignorance, errors, and falsehoods of the world. Their testimony now will not be the mere outcome of their personal apprehensions; it will be "the Spirit that beareth witness because the Spirit is the truth" (1 John v. 7); and He is so in a fuller sense than the truest *word* can be.[1] Thus a necessary adaptation as well as a vast resource is contained in the name "the Spirit of truth."

But to the world the Spirit is unreal, only a metaphysical expression, or a poetic fiction. It "cannot receive Him, because it beholdeth Him not" in the visible sense, "neither knoweth Him" by intellectual process. In it the preparatory apprehensions and sympathetic affinities are wanting. But they are not wanting in the little company

[1] "L'enseignement des choses divines par le moyen de la parole ne peut jamais nous en donner qu'une idée confuse: quelque habilement que soit employé ce moyen de communication, il ne peut produire dans l'âme de l'auditeur qu'une image de la vérité. L'enseignement de l'Esprit, au contraire, fait pénétret la vérité dans l'âme: il lui donne ainsi pleine réalité au dedans de nous, et en fait pour nous la vérité" (Godet, ii. 177).

which surrounds the person of Jesus. Besides the impression made by his words and works, there was an indefinable sense of the Spirit which abode upon Him. Therein was a mystery beyond their knowledge. The human nature in Christ, not only derived from conjunction with Deity all such perfections as it was itself apt to receive, but from his baptism it was also anointed with such a superadded gift of the Spirit as was proper for the purposes of his manifestation.[1] Hence the disciples had felt in the presence of their Lord the character and action of the Spirit that was in Him, so that it could be said to them, "Ye know Him, for He dwelleth with you," or, more literally, "is abiding (*παρά*) beside you."

Now it is added, "and shall be in you." That is a great advance. The same Spirit which was in Christ, which in his Deity was one with Him, and in his humanity rested upon Him, was in the coming time to be in them, no longer only telling on them as an influence from without, but, as Paraclete, dwelling and working within, in association with their own spirit. The faith in this promise and the experience of its fulfilment breathe, as we know, through all the apostolic writings, making them a continual expression of "the communion of the Holy Ghost."

Great was the promise; but could it be accepted

[1] Hooker, B. v. ch. 54.

as a substitute for the presence and fellowship of the Lord Himself? Never, by any heart that loved Him. That would mean bereavement and desolation. Nor is it an exchange which his own love could propose. The promise is not of a substitution which excludes, but of a means which secures, his presence. "I will not leave you desolate" (*ὀρφανούς*, orphans, now one of the most touching of English words). "*I come to you.*" Does the Spirit of Christ enter the soul? Then it is Christ who enters. That is a true coming, and a real communion.

But it must be so on both sides. On his part it is pledged; but how will it be on theirs? What will be their consciousness, their perceptions, their understanding of this fact? The question is anticipated. Yes! they shall see, they shall know, they shall have the experience of manifestation and the sense of fellowship.

It is true He must disappear. "Yet a little while, and the world beholdeth Me no more." (He has walked in the sight of men, and has been observed with superficial wonder. But that manifestation has reached its end. That kind of beholding, the only kind of which the world was capable, can be no more.) "But *ye* behold Me" (*ὑμεῖς δὲ θεωρεῖτέ με*). They have already another faculty of sight which will grow clearer yet. Still will their Master remain before their minds as

the great object of faith, and fill the field of vision. To the world He will be a name in history; to them, a living presence, and one from which their own life will be derived. "Because I live, ye shall live also." What a security is this! What a charter to hold by! What a life in which to partake! Fully were these brief sentences unfolded in the after-experience of the Church. They may even be said to be an epitome of the Epistles. There the believer has ever in full view the living Lord, and finds in his life the source and supplies of his own, a Christ who lives in him, in whom he lives, and with whom he shall live for ever.

It is of the experience of that time that Jesus is speaking here. In that day (the day when He is gone, and the Spirit given), "in that day ye shall know that I am in my Father, and ye in Me, and I in you." He had said before to Philip, "Believest thou not that I am in the Father, and the Father in Me?" for that truth might have been, and ought to have been, already believed. But the knowledge now spoken of belonged only to "that day," future then, but present soon and now. Then was consummated the scheme for union of man with God, through Christ in heaven abiding in his Father, and on earth abiding in his people, as they also in Him. Of that mutual indwelling He will soon speak again (xvi. 4–7); but

here He says it shall be known. And so it is; as we oft record in the act which renews and seals this union, humbly adopting these words of his, and saying, "Then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us."

Having thus revealed the powers of spiritual life, the Lord reverts to the qualifications for it. He had begun with, "If ye love Me, ye will keep my commandments"; He ends with, "He that hath my commandments and keepeth them, he it is that loveth Me." The great promise is enclosed between these two sayings, the first presenting love as the spring of obedience; the second, obedience as the proof of love. So carefully has He marked the appropriation of the gift to those only who are capable of receiving it.

Love, true practical love, constitutes the qualification; but it is more than a qualification. We must regard it in its atmosphere of happiness created by divine reciprocity, "He that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself to him." The assertion is that, where such love to Christ exists, there a greater love is in action on the other side, the love of the Father to one who loves the Son, and the love of the Son as Friend and Saviour, making the confidences and discoveries which are proper to the nature of love (*καὶ ἐμφανίσω αὐτῷ ἐμαυ-*

τόν). "I will manifest Myself to him," disclose to him what I am myself and what I am to him.[1]

Here the subject has been brought to a close, and the consoling promise is completed. But there is an anxiety in the minds of the disciples which the words have not met, nay, which they seem to set aside. One who, we may suppose, felt it most, Judas (not the Iscariot who had gone out into the night) Thaddeus, takes occasion from the last word to utter the thought of his heart. "Lord," he says, "what is come to pass that to us Thou art about to manifest Thyself and not unto the world?" All that has been said has been of an interior revelation to themselves; but what then of public discovery and manifestation to the world? Shall not the unbelieving world be made to own the truth of the Lord's mission, and to acknowledge his rights and glory? The words have even seemed to disallow that hope. The Paraclete will come to them, but the world will not know Him; their Lord will be seen by them, but the world will not behold Him; He will manifest Himself, but only to those who love Him.

[1] The verb ἐμφανίζω is not the ordinary and frequent word which is rendered by "manifest." It is used five times in the Acts (xxii. 15; xxiii. 22; xxiv. 1; xxv. 2 and 15) of disclosures made or information given; also in the passive voice, of special "appearings" (Matt. xxvii. 53; Heb. xxiv.).

What has happened (*τί γέγονεν*;) to change the expected course of things? It was a natural question. False and true Messianic hopes were mingled in the hearts of the disciples, and the end to which they had thought they were approaching seemed now to be vanishing from their sight. There was a tone of the false idea and of the very spirit of the world in the anxious question of Judas. The same spirit had spoken more plainly in the brethren of the Lord (vii. 3, 4), "If Thou do these things, shew Thyself to the world." We understand these feelings; they are common to man; never more so than now. "*Shew Thyself to the world*" may stand as the motto of our time. The world, the multitude, numbers, a "great work," a theatre of action, popular applause, acknowledged success, publicity, advertisement of self and proclamation on the housetops, — these are reigning ideas; they infect religion and the Church; they alloy the motives, and deteriorate the character of Christian service; and they impair the interest in that interior life to which the preceding promises belong. The prevalent Messianic idea was instinct with this worldly spirit, and it had not yet been wholly banished from the hearts of the disciples. There was indeed to be a manifestation and conquest and success, but not of the kind they dreamed of. It was not now the time to explain, and the present teaching was in

another region of thought. "Jesus answered and said unto him, If a man love Me, he will keep my word, and my Father will love him, and We will come unto him and make our abode with him. He that loveth Me not keepeth not my words." Was this an answer? Yes, in the truest sense: an implied answer to the question; a direct answer to the feeling which it betrayed; calling back the mind from a side issue and a misleading line of thought, and giving to the truth, which seemed to have been slighted, a fresh confirmation and more touching form. It is a truth not for the world, but for the man; for him who "keeps the word of Christ" (not the words, but the *word* as a whole), and it contemplates not a public discovery of power, but a sort of domestic visitation of love. The language combines a homely tone with its grand and gracious meaning. "We will come unto him." Who is this that, uniting Himself with the Eternal, speaks of what "We will" do? And who are these Guests who come to a poor man's door (and all are poor before Them), and come to enter in, and that not to visit, but to stay? "We will make our abode with him" (*μονὴν παρ' αὐτῷ ποιησόμεν*). The same word is employed which had been used before of the abiding-places, or "mansions," in the Father's house. It describes a settled habit and habitation, and breathes of the atmosphere of home. By him

who "kept the word," the promise was felt as fulfilled. Long afterwards St. John wrote to "the elect lady," "He that abideth in the doctrine, he hath both the Father and the Son" (2 John 9).

A concluding word glances at the opposite case, "He that loveth Me not keepeth not my words." So the world is excluded, and the hearer warned. To all is added the seal of the oft-repeated affirmation, "And the word which ye hear is not mine, but the Father's which sent Me."

CHAPTER VII

PROMISE OF TEACHING

v. 25, 26

"THE word which ye hear is not mine, but the Father's which sent Me." Has that word reached its end, and is his teaching now to cease? It would seem so, since these are the last hours of intercourse, and He is going where his disciples cannot come. Had He then said all that He had to say? was his teaching then complete? Was the word delivered in the days of his flesh the whole word that was really his? That would be a great question for the Church afterwards; it was a great question for the disciples then. To them He had been the Teacher (ὁ διδάσκαλος); that was the relation in which they had known Him. And they had been his disciples indeed; his words had entered into their souls. "To whom," they said, "shall we go? Thou hast words of eternal life." Yet had they apprehended those words imperfectly; and their education was still in an early stage. Much that they had heard was in their minds undefined and incoherent,

rather the materials than the forms of thought, and much would even pass from remembrance, if not fixed by a more clear intelligence. The defect of that intelligence had been shown by their questions at this very time; and the great words of revelation to which they had been listening must have made them feel more deeply than ever the need of further teaching. The assurance that they were to have it is an essential point in this discourse of consolation.

"These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you" (25, 26).

This declaration is explicit. The teaching which Jesus came to give was not yet completed, and was not to end with his sojourn upon earth. By "these things I have spoken to you," He intends all the lessons of the past; and by "while abiding with you" (*παρ' ὑμῖν μένων*) He implies that this abiding will be no more. But the teaching is not over; it will be continued by the Paraclete, who is to be sent in "his name," as his representative, to carry on his lessons, and to recall and interpret his words. Also, as has been said, the Spirit is the same, who in the person, words, and works of Jesus has been already present in the earlier stage of teaching. Now He is described by the name which

the Church adopts and celebrates for ever, "the Holy Spirit," or (shall we say?) the Holy Ghost. Why break the living threads of language which connect our faith with that of our own forefathers? If scholars read, "the Holy Spirit, the Advocate," let the people still say, "the Holy Ghost, the Comforter." It is no mere power or influence which is expressed in that name; and in this place the personality of the Spirit is emphasised when the neutral form of the word πνεῦμα changes, in the pronoun "He" (ἐκεῖνος), into masculine form and personal sense. But that is only noticeable as being the expression of a truth implied throughout. So Stier has said. "Is not the personal, official name, in equality with the person of Jesus, in itself decisive? He who can regard all the therewith connected personal expressions (of teaching, reminding, testifying, coming, convincing, guiding, speaking, hearing, prophesying, taking) in these three chapters as being no other than a long-drawn-out figure, deserves not to be recognised even as an interpreter of intelligible words, much less an expounder of Holy Scripture." This clear enunciation of the doctrine of the Holy Ghost in respect of nature and office is one chief feature which marks the central character of all this teaching; for the revelation itself is central, both in the history of the Gospel and as an article of the Creed, standing in the latter as well as in the former

between the manifestation of Christ on the one side, and the life of the Church on the other.

The office of teacher, here (and afterwards) assigned to the Spirit, is part of his office of Comforter. To the awakened mind, to the anxious soul, comfort, in its true sense, can only come through teaching. It is the truth alone which will satisfy; it is the word which must strengthen, gladden, and support. The promise here describes this teaching (1) in its general character, (2) in its special method (διδάξει καὶ ὑπομνήσει).

It is a general promise, and a large one. "He shall teach you all things"; all that is, for which divine teaching is needed, "all that is to be known for salvation and life eternal" (Stier), or, as is afterwards more distinctly expressed, all the truth (xvi. 13). It was a needful promise to those who were themselves to be teachers of the world. The subjects of this teaching will appear more particularly in the next discourse. In this, for the purpose of consolation and assurance, the general promise is sufficient.

But this future teaching is not to be severed from that which preceded it. It is the continuation of the personal teaching of Jesus; and its first office is to recall, perpetuate, and interpret the words of his lips: "He shall teach you all things and bring to your remembrance all that I have said unto you." The things that Jesus said

are for ever the firm grounds of our faith, and the germinant principles of Christian thought, and there is nothing developed in the second stage of divine teaching which has not its root and substance in the first. Every doctrine expanded in the Epistles roots itself in some pregnant saying in the Gospels; and the original intimation of every truth opened by the Spirit to the Apostles came to them first from the lips of the Son of Man. The later revelation may enlarge the earlier, may discover its fulness, or define its applications; but the earlier revelation stands behind it still, and we owe our first knowledge of every part of the Gospel to those communications in which the salvation "began to be spoken by the Lord" (Heb. ii. 3). We can observe this fact for ourselves by comparative study of these sacred writings. It rests on the fulfilment of the promise, "He shall bring to your remembrance all things that I said to you."

Since, then, it was through these men that Jesus would teach the world for ever, if any graces were bestowed upon them at all, this grace of special remembrance would be the most important for them to receive, seeing it was needed for the preservation of the foundations of the faith. No wonder it is thus definitely promised in the first account of the work of the Spirit. Such a grace of remembrance would have two consequences, — one the adequate report and perpetuation of the words of

Christ, the other the growing apprehension of their significance through continued presence in the mind under this heavenly guidance.

As to the first, we may adopt the words of Alford in his note on the passage: "It is on the fulfilment of this promise to the Apostles that their sufficiency as witnesses of all that the Lord did and taught, and consequently the *authenticity of the Gospel narrative* is grounded." This adequacy or sufficiency of report does not, I think, exclude such variations of remembrance as belong to the nature of human memory, variations which might well be used, under this spiritual guidance, for the more complete rendering of the whole report. But it does exclude such variations as would be divergent from the intention of the Speaker, and would fail to render the real meaning of his words; since his own Spirit, presiding over the remembrance, would secure the true expression of his mind. There is no small importance in this consideration, in its bearing on differences of verbal report, which no doubt existed in the oral teaching, as they do in the written records. It must certainly have the effect of making the questions that may thus arise of minor consequence, since it adds the security of divine superintendence to that of responsible recollection.

It need scarcely be said that a natural effect of the vivid remembrance of things is a clearer intel-

ligence in regard to them, and a more certain estimate of their character and importance. In our common experience nothing is better known to us than this. Indeed, how many — how very many — things are only understood in remembrance! We see them after they are over, free from the confusing circumstances and disordered feelings of the moment; we consider them with more thoughtful reflection and more impartial judgment; we contemplate them from a distance which enables us to see them as a whole, and in their relations to other things which go far to explain them; and this is more true and more observable in proportion to the greater gravity or deeper significance of the things remembered.

Never certainly did any acts or words so evidently await this subsequent illumination as those which were seen and heard by the followers of Jesus during the brief period in which He was with them. Often did He rebuke their dulness of apprehension and mistakes about his sayings at the time. Sometimes He told them, as repeated in these very discourses, that they would find the profit of his words in the future, — "I have told you before it come to pass that when it is come to pass ye may believe" (v. 29, and xiii. 19, and xvi. 4). Always we feel that the hearers are but beginning to understand, and they often record their own failure of intelligence. "They understood not

that saying — they knew not the things which were spoken"; and sometimes with definite reference to their later knowledge, "When He was risen from the dead, his disciples remembered that He spake this, and they believed the Scripture and the word which Jesus said" (ii. 22); or, again, "These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him" (xii. 16).

There were many causes which adjourned to a time of remembrance the full apprehension of his words. Such were their frequent predictive and parabolic character, their largeness and elasticity of meaning, their far-reaching intention, their relation to a course of things which was still in progress, to events which had not yet taken place, to a dispensation which was only being prepared. He is ever addressing men accustomed to another habit of thought than that into which He is leading them, and in a preparatory stage of their education. Hence there is often a mingled tone of revelation and reserve in utterances which are addressed to the moment, while they teach the Church for ever. It has been well said: —

"When we look into our Saviour's conduct in the days of his flesh, we find that He purposely concealed that knowledge, which yet He gave; as if intending it should be enjoyed, but

not at once; as if his words were to stand, but to wait awhile for their interpretation; as if reserving them for his coming, who at once was to bring Christ and his works into the light. . . . Apparently it was not till after his resurrection, and especially after his ascension, when the Holy Ghost descended, that the Apostles understood who had been with them. Now here we see, I think, the trace of a general principle, which comes before us again and again, both in Scripture and in the world, that God's presence is not discerned at the time when it is upon us, but afterwards, when we look back upon what is gone and over. Our Saviour's history will supply instances in evidence of this remarkable law."[1]

Yes, it supplies the most perfect instances we can imagine; and if so great a part in the comprehension of the Gospel history necessarily belonged to the stage of remembrance, it would seem that such a promise as we read here, even if it had not been spoken, must be included in the scheme of divine teaching. For if the words of the Lord Jesus are words of eternal life, and are to the Church both primary foundations of faith and germinant principles of thought, and if, in the nature of the case, they could only be understood in remembrance, then the first work of the Spirit would necessarily be to secure that remembrance and assist that understanding. If there was any grace or superadded aid at all given to the

[1] J. H. Newman's "Parochial Sermons," — "Christ manifested in remembrance." The sermon is a fine example of the writer's cast of thought and of expression.

Apostles, as witnesses to Christ, this would be the first that they would need and, therefore, might expect to receive; and now we hear it assured to them by as plain a promise as could be given. In virtue of this promise we read, with secure confidence, in the Gospels the words of our Lord, and in the Acts and Epistles the expansions of them and deductions from them. They receive a seal and certificate beyond those of human memory and human reflection in the presence of the Spirit of truth, manifested, indeed, in many ways, but here first pledged by the lips of Him who gives both the Word and the Spirit. "He shall teach you all things and bring all things to your remembrance, whatsoever I have said to you."

CHAPTER VIII

THE BENEDICTION OF PEACE

v. 27

THE discourse of consolation draws to its end. It has been a revelation first to faith, then to hope. Its first part, "Believe also in Me," has led on to a fuller knowledge of Jesus Christ Himself. Its second, "He shall give you another Comforter," has opened out into a new prospect of life in the Spirit. These discoveries are sources of consolation, no doubt vaguely felt at the moment, but to be consciously experienced afterwards. Such a discourse is fitly closed by a benediction of peace.

> "Peace I leave with you: my peace I give unto you.
> Not as the world giveth give I unto you.
> Let not your heart be troubled, neither let it be fearful."

Peace is the equivalent for the old Hebrew word שלום, which was used so constantly, and meant so much. It summed up the ideas of inward and outward good, and might in any particular case have a more loose or more definite meaning, according to the mind of him who used it. "Peace

be with you" was a familiar salutation; "Go in peace," a gracious dismissal. So Jesus spake as others spake. "He" came and stood in the midst, and said to them, Peace be unto you" (xx. 19). He said to those on whom He had shewed compassion (ὕπαγε — πορεύου εἰς εἰρήνην, Mark v. 34, Luke vii. 50), — "Go into peace," as not only the feeling of the moment, but the state ensuing. Thus it was both a word of greeting and one of farewell. Here it is the latter, spoken as in act of departure. "Peace," He says, "I leave to you" (*ἀφίημι*, the same word as used before, "I will not *leave* you desolate"). Thus He speaks of this condition as an inheritance for those who are left. But the expression, by itself, is too indefinite for the present intention. What peace, and how bestowed? Both points shall be made clear; for in Christ things are specific and ascertained, and not left as they appear in the hazy atmosphere of general good wishes.

"Peace I leave with you: my peace I give unto you" (*εἰρήνην τὴν ἐμὴν* — peace that is mine), that which I possess, which is realised in Me, and which is proper to the life that is in Me. We see at once that the peace intended is peace within; for outward peace was not the portion of Him who was "a man of sorrows," and bore "the contradiction of sinners against Himself," and for Whom at that moment the terrible crisis was at

hand. Yet all the more, as He moves through trial and conflict, do we feel the serene majesty of a deep-seated peace. The enemy cannot trouble it; the world cannot disturb it; for it consists in the composure of holy affections, the calmness of a settled purpose, and the sunshine of unclouded union with God. The peace which He imparts He calls "*my* peace," because it is to be an effluence from his own, and therefore will share its nature and bear its likeness.

Again, as the peace is thus distinguished, so also is the giving. "My peace I give unto you; not as the world giveth, give I unto you." The world is free with its conventional wishes, and those not always sincere. Certainly its own spirit is not the spirit of true peace; and it cannot give what it does not possess. At its best, its well-meant words are ineffectual, either to confer a right to peace, or to communicate the peace itself. But Jesus does both. The right to peace, which did not belong to men as sinners, He purchases for them by his atoning blood, and now by this deed of gift leaves it to them as a *bequest for ever*. The peace itself, as profession and experience, He imparts to his people by continuous *gift*, carried on to the end of time. Thus definitely are distinguished these two sentences, "Peace I leave with you," — "My peace I give unto you," crowned with the assurance to which our hearts respond, "Not as the world giveth, give I unto you."

Great has been the effect of this word of promise, as teaching, as well as in fulfilment. It has established the word "Peace" in the heart of the Church as expressing the ideal character of Christian happiness and the rightful condition of believers. "Grace and peace" become keynotes of the Apostolic teaching, and are for ever united in all prayer and benediction. Peace represents a restful, satisfying state, an essential condition for more exalted experiences, being itself of more solid value than them all. If it be asked in what it consists, we may perhaps rightly distinguish its constituent parts, as the peace of conscience, the peace of character, and the peace of trust. There is peace in a conscience, relieved from guilt, reconciled to God, and restored to its rightful supremacy. There is peace in a character brought into order and harmony, in which the disquieting power of worldly and carnal lusts, of pride, of selfishness, of evil tempers and unworthy feelings, has given place to the reign of nobler principles and purer affections. Finally, there is peace in that trust and confidence in God, which casts all care upon Him, simply relies upon his promises, leaves all things in his hand, and is sure that He does all things well. If these be elements of peace, each one of them is the gift of Christ; for from Him they all proceed, and in Him are found.

They can best analyse this peace, who find it in themselves, and know from experience wherein it consists; and these are not few: for no promise has been more extensively or distinctly fulfilled. This peace is the proper heritage of those who are in Christ, and is a natural effect of the faith which unites them to Him. The presence of it is often felt and recognised by others at their side, who will express their own desire for a blessing which they see to be real, though strangers to it themselves. It is enjoyed in different measures by different minds, and by the same mind in varying degrees; often in the highest degree in circumstances which naturally would impair or destroy it. In biographies which disclose something of the inward history, we read from time to time the thankful record of an unusual sense of peace, at some time when it was likely that the mind would be harassed with anxieties, or the spirit overwhelmed by some dreaded trial. The voice which spake in the upper room still speaks within: "My peace I give unto you; let not your heart be troubled, neither let it be afraid."

The last word (δειλιάτω) is an admonition of no small importance, both to those who heard it then, and to us who read it now. It expresses the worst effect of the troubling of the heart, not the natural emotion of fear, but the cowardly yielding to it. It is the craven spirit which

shrinks from duty, loses hope, abandons what it should hold fast, surrenders to the enemy, or deserts to his side. "Fear," says the Book of Wisdom, "is nothing else but a betraying of the succours which reason offereth" (xii. 17); and the fear here spoken of is nothing else but a betraying of the succours which are offered by grace. Only in this place in the New Testament does the verb occur; but the substantive (δειλία) is used by St. Paul in his farewell charge to Timothy: "God hath not given us the spirit of fearfulness, but of power" (2 Tim. i. 7); and in the Apocalypse the adjective (δειλοί) designates those who head the sad procession of the lost (xxi. 8). The adjective describes a character, but the verb only a condition, which, as in St. Peter's case, may be passing, but is sin at the time, and danger for the future.

Observing that the opening sentence of the discourse ("Let not your heart be troubled") is here repeated and fortified, we understand that all enclosed within these limits is to be taken as a whole in itself, and that the intervening words compose a divine antidote to that troubling and desolation of heart which the Lord's departure would suggest. To the disciples the discourse was revelation and consolation, and so it is to us at this day; while all benedictions, pronounced in the Church, and mutual words of peace, are continuations to the end of time of this Benediction of Peace.

CHAPTER IX

THE ACCEPTED END

v. 28–31

It is probably after a momentary pause that the Speaker reverts to the communications He has made, with regard, first, to their present impression; secondly, to their future use; and thirdly, to their near cessation.

He looked on the hearers and saw that they were sad. The account given of the departure had scarcely reached their minds; to them it was departure and nothing more.

"Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father; for the Father is greater than I" (28).

"If ye loved Me," He says. They did love Him, but with unenlightened love. The word is spoken after the manner of men who seem to reprove in order to console those whom they are leaving. He has now told them whither He is going — "to the Father" — surely an elevating thought! a proper cause of joy for his sake, and

also for their own. The life which He has begun with them and for them will be raised to a higher level; "for the Father is greater than I."

This is not a pronouncement on the mystery of the Godhead in respect to the relations of the Divine Persons in the ever-blessed Trinity. In all that is now said Jesus speaks from the standpoint of the present. He is the Messenger who is sent from the Father, the Way that leads to the Father, the Presence which shews the Father, the Son who does the commandment of the Father. The going to the Father is itself a part of the great economy for which He became incarnate; and in that economy the Father is greater, as being the Author and the End of all that has been done, is being done, and is yet to be done in it; and thus the word "for the Father is greater than I" sums up this whole situation and gives a supreme reason for rejoicing in the exaltation of the Son of Man to the right hand of God.[1]

[1] In further illustration of the view here taken I append the two following extracts: —

1. "This was the great stronghold of the Arians, by which they sought to prove that the Son was not God, but the highest creature of God. But SS. Athanasius, Augustin, Basil, and the rest of the Fathers answer them, that Christ is here speaking of Himself, not as God, but as man. And, that it is so, is plain from this, that He gives the reason why He is going to the Father: "because," He says, "the Father is greater than I." Now Christ goeth to the Father, in that, as man, He ascendeth into Heaven. For as God He is alway in heaven

This exaltation the disciples would some day understand, and then their love would rejoice. And so it was at once. We read that when they saw Him go, they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God (Luke xxiv. 53). But the time of understanding was not yet; why, then, speak now of a rejoicing which they

with the Father; wherefore S. Augustin saith, "He *went*, in that He was in one place. He *remained*, in that He was everywhere."—À Lapide, *in loc.*

2. "The Son, although of divine essence, and ὁμοούσιος with the Father, nevertheless was, and is, and remains, subordinated to the Father; since the Son, as Organ, as Commissioner of the Father, as Intercessor with the Father, has received his whole power, even in the kingly office from the Father (xvii. 5), and after the complete accomplishment of the work committed to Him will restore it to the Father (1 Cor. xv. 28)." — Meyer, *Handbook on Gospel of St. John, in loc.*

The patristic literature on the passage is abundant. Bishop Westcott, in his "Additional Note," gives judiciously chosen extracts from twenty early writers, and sums up as follows: —

3. "If we turn from these comments to the text of St. John, it will be seen that (1) The Lord speaks throughout the Gospel with an unchanged and unchangeable Personality; the I (ἐγώ) is the same in viii. 58, x. 30, xiv. 28. (2) We must believe that there was a certain fitness in the Incarnation of the Son. (3) This fitness could not have been an accident, but must have belonged, if we may so speak, to his true Personal Nature. (4) So far then as it was fit that the Son should be incarnate and suffer, and not the Father, it is possible for us to understand that the Father is greater than the Son, *as* Son, in Person, but not in Essence. Among English writers, it is sufficient to refer to Bull; and to Pearson 'On the Creed' (Art. 1), whose notes, as always, contain a treasure of patristic learning."

could not feel? Such words could not be quite without effect at the moment; but they will serve to assist the faith of the future.

"Now I have told you before it come to pass, that when it is come to pass, ye may believe" (29).

When the departure shall have taken place, and the new order of things supervened, then these and other like words will rise to remembrance, as informations and reinforcements to faith. They will assist the disciples to "believe," in the sense of apprehending things unseen, and beholding their Master, no longer seen on earth, as received into the glory of the Father. Faith will follow the course of the history through fulfilment of predictions here to fulfilment of predictions there; and the words will have their effect in the time to which they apply. The principle of teaching in the interests of the future, and with a view to later stages of intelligent use, is illustrated throughout these discourses, and is again and again affirmed. It is a principle in all education, though exceptionally prominent in this great example of it.

Preparatory words are precious, more so when they are being spoken for the last time; and these communications are close upon their end.

"No longer shall I speak many things with you (as I have done in the past), for the Prince of the world cometh."

There is an end to converse and companionship in the events of this very night. The attack is to be delivered. The world in its powers, popular, ecclesiastical, and civil, is rising up to overthrow Him who stands alone to bear the shock. But there is a darker power behind, which his eye beholds and his words reveal. "The Ruler of this world cometh." Already has the Evil One been thus described (xii. 31), and the name is a revelation of fear. "This world," in revolt from its true Sovereign, has fallen under another Ruler, who has become so by its own concession and invitation, and who uses and impels it for his own malignant ends. The former saying had taken in the conflict on the whole, and declared its issue. "Now is the judgment of this world: now shall the Prince of this world be cast out." But the issue is not yet. It is the conflict which is at hand. Now he "*comes*." Doubtless he is always active and on the watch; but he watches for opportunities, and they arrive. They occur through the passions of his servants, or by critical conjunctures of circumstances, or by special permission from above. In the manifestation of the Son of God there were two great onsets, — one at its opening, the other at its close. In the solitude of the desert, "the Tempter came to him," if so be he might destroy the virtue of the heavenly mission before it was begun. He came to test the

human righteousness of Jesus by subtle insinuation and direct approaches to his spirit. It was vain; and it only remains that another kind of attack should be tried. All the subservient powers of the world shall be called into action; and the undertaking, which could not be arrested by inward temptation, shall be crushed by violence, and extinguished in anguish, shame, and death.

For this purpose it is said, "the Prince of the world cometh"; but it is added, "and in me he hath nothing" (ἐν ἐμοὶ οὐκ ἔχει οὐδέν), nothing at all of what he finds in the world, nothing that has any moral kindred with his nature, and by which he might have claim or right upon Me. Satan has claims on men, as he has access to them, — rightful claims, in so far as created by their own sin; for men are victims because they are accomplices. But here is sinless humanity. The Tempter ranging round the holy soul, to seek the smallest inlet, had found none. There is, then, nothing here belonging to his dominion, which can give him right or power to assail.

Why, then, should this attack be suffered? or why submitted to? If so, it can only be by free consent and voluntary act; and for that there must be some sufficient reason. So there is, in the one supreme motive of action recognised by the will of Christ. The world in this case is powerless, and its Prince is powerless.

"In me he hath nothing; but that the world may know that I love the Father, and as the Father gave me commandment, so I do" (31).

The course of things is by commandment of the Father; but the charge was voluntarily accepted, and is freely obeyed. So it will appear more forcibly, an hour later, in Gethsemane. It is not only obedience of will, it is obedience of love; and, what is more touching, the world itself is to be brought to recognise this love to the Father. The world rising up against Him, under the horrid inspiration of its Ruler, is still the object of pitying thoughts. What can conquer the inspirations of evil but the sweet force of holy love? And that is to be learned from the great lesson of the love of the Father, which Jesus exhibits in his own person and communicates by his own death. As far as that lesson shall be learned, the world will cease to be the world, and own the power of the love of Christ to its own salvation.[1]

What a history is revealed in these brief sentences breaking suddenly from the heart! What an interpretation do they supply of the scenes that are to follow! What an exposure of the mystery of wickedness! What a disclosure of the mystery of love! What a testimony of the will of the Father and of the Son concurrent in the

[1] "Ut mundus desinat mundus esse; et Patris in me beneplacitum agnoscat salutariter." — BENGEL.

work of our salvation! "Even as the Father gave me commandment — so I do."

It is but for a moment that the Lord thus adverts to the ordeal on which He is entering. The consciousness of it is present, while the mention of it is suppressed, in order that He may devote the last words to the consolation and instruction of "his own whom He loved to the end."

CHAPTER X

A DIVIDING LINE

THE last words have intimated the coming conflict and the resolution to proceed; and it is a natural sequel. "Arise, let us go hence." This word draws a dividing line between what has passed already and all that may follow. The Supper is over, including the session, which custom allowed and commonly prolonged for conversation and discourse; a conversation, on this occasion, of deepest interest, and a discourse of the last importance. Now they break up from the table, and, we should expect, with some customary concluding form. The two first Evangelists mention such an act, apparently as in the order of things: "When they had hymned (ὑμνήσαντες), they went out into the Mount of Olives" (Matt. xxvi. 30; Mark xiv. 26). Alford, in his note on the passage, observes: —

"Here, accurately speaking, perhaps between the ὑμνήσαντες and ἐξῆλθον, came in the discourses and prayers of the Lord, in John xiv.–xvii., spoken (see note on John xiv. 31) without change of place, in the upper chamber. The ὕμνος

was in all probability the last part of the Hallel or great Hallel, which consisted of Ps. cxv.–cxviii., the former part (cxiii., cxiv.) having been sung during the meal. It is unlikely that this took place *after* the solemn prayer in John xvii."

I would only alter this suggestion by placing the recitation of the Psalms, or some of them, after chapter xiv. instead of before it; for there has been no definite break in the communication till now, when the session at supper ends, and the liturgical act is probably to be taken as an understood form in rising to depart, and is by the Evangelists immediately connected with the movement of the company.

But then the local question arises, as to the place in which we should suppose the second discourse delivered, followed immediately by the final prayer. Commentators take different views. Some consider that all takes place on the same spot, Jesus delaying the departure till the moment in which it is said (xviii. 1), "When Jesus had spoken these words, he went forth with his disciples over the brook Kedron." Others think that "Let us go hence" forbids this idea, and that the succeeding words were spoken at some halting-place before crossing that boundary of the city, or (as some maintain) in the Temple, which, it is said, was opened by the priests at midnight. As one leading authority is clear and strong on the

question, it is right to give Bishop Westcott's own statement of his opinion: —

"We must suppose that after these words, the Lord, with the eleven, at once left the house, and went on the way which finally led to Gethsemane; consequently, that the discourses which follow xv.–xvii. were spoken after He had gone from the upper room, and before He crossed the Kedron. The other supposition, that, after rising, He lingered in the room as full of the thoughts of the coming events, appears to be wholly against the obvious interpretation of the narrative, and to disregard the clearer distinction in character between the earlier and later discourses."

Further on in the introduction to chapter xvii., he says, "It is certain that the upper chamber was left after xiv. 31," and then proceeds: —

"It is scarcely possible that chapters xv., xvi., could have been spoken in the streets of the city. It is inconceivable that chapter xvii. should have been spoken anywhere but in circumstances suited to its unapproachable solemnity. One spot alone combines all that is required to satisfy these conditions, — the Temple courts. The central object there was the great golden vine, from which He derived the figure of his own vital relation to his people; and nowhere, it is clear, could our High Priest more fitly offer Himself, his work, and believers to the Father, than in the one place which God had chosen to set his name there" (p. 237).

These are telling words; but it may be answered: 1. That to most readers there appears nothing inconsistent with the narrative in the supposition of a departure commenced and arrested;

and that, in resuming the discourse without break, it rather suggests that as yet there was no great change of scene. 2. That the different tone of the later discourse is proper to an altered attitude and fresh stage of action, but not necessarily to another place. 3. That such a change is itself unlikely. The house had been chosen by the Lord in a marked manner, as the place for the Paschal Supper, for the institution of the Sacrament, and for the last converse with his disciples. Why leave it before his intended communications were finished, and an integral and important part of them had yet to be delivered? 4. It must be felt that, against the hypothesis of adjournment to the Temple, the silence of the narrative has special force. Such a choice, and for such reasons of fitness as are given, could scarcely have been passed over without a word of notice. 5. Furthermore, instead of being proper to the situation, it appears on some accounts quite out of keeping with it. The Temple, if open to the public, would not be the fit place for words to be heard only by the chosen few; and it had never been the scene of confidences with them, but of public action as in the centre of the nation; and now that action was over. Two days before, it had been the scene of the last rejection, the stern farewell and the predictive sentence of its fall. The Lord has done with the people and the Temple, and has finally

separated his little Church, to inaugurate the New Covenant among them. The chosen sanctuary of peace, not the forsaken Temple, is the fit place for the consummation of the work.

If we set aside the idea of a visit to the Temple, and still more, of a halt on the way through the city, we can only read the discourse as resumed in the same locality. Should we desire a more particular description of the place, there seems to me a great probability in a suggestion contained in a footnote to Bengel's Commentary on Matt. xxvi. 30.[1] It supposes that the company not only rose from their places and prepared to go, but that they quitted the supper room, and were arrested by the Lord's words in the court of the house. Nothing could be more natural. We know the arrangement of Jewish houses; and this was evidently one of no mean character (Luke xxii. 10–12). Those who left "the great chamber" would find themselves in an open court, before reaching the door which led into the street. Here a short delay might well be made. Here there might be "a fruitful vine upon the sides of the house" (or, as Cheyne, "in the *recesses* of the house"), Ps. cxxviii. 3, if a visible symbol be

[1] "Haud immerito existimaneris, hymnum in cœnaculo adhuc pronunciatum esse, at sermones Jesu, John xv.–xvi., necnon preces cxvii. sub dio (v. 1) in area hospitii (si placet), intra urbem resonasse." — *Harm.*, p. 522.

sought as occasion for the first words there spoken. Here, also, it would be under the moonlit sky that "Jesus lifted up his eyes to heaven and said, Father, the hour is come." Such a locality would agree with the double impression which we receive from the narrative, of a movement to depart, and yet a continuance on the same spot.

But whatever took place at this moment, it does not affect the teaching which it is the purpose of the Evangelist to record. He carries on the line with a note of division, but no space of interruption. This is more striking if read without the modern artificial separation by chapter and verse. "As the Father gave me commandment, so I do. Arise, let us go hence. I am the true vine, and my Father is the husbandman." If the mention of action had been interposed, it would have diminished the sense of continuity between the two discourses, which, as it is, the writer seems intentionally to maintain.

The relation of the second discourse to that which preceded is, in the first place, one of continuity, consisting in the consecutive character of the ideas. All its teaching rests on the revelations and promises before delivered. The doctrine which began with "Ye believe in God, believe also in me," had made the person of Christ to be the medium of union with God; and that which began with "I will pray the Father, and he shall

give you another Comforter," had made the action of the Spirit to be the living union with Christ. These two doctrines underlie all the deliverances which follow.

In the second place, the relation of the latter to the former discourse is one of development, in the more distinctly practical direction; and in consequence, the language assumes a characteristic tone of exhortation. In the former, the keynote is consolation in view of departure; in the latter, it is instruction for the state which will ensue. There, as well as here, the Speaker instructs; here, as well as there, He consoles. But there He is opening the view of the future to meet the sorrows of the crisis; here He has passed into that future, makes it his standpoint, and gives the needful principles for its faith and experience. He has before Him a state of things which the hearers do not yet understand, so that He seems to be speaking parables; but events will soon change the scene, and then all will be plain, and the words, remembered and understood, will become support to the work of the Apostles, and principles of life to them and to the Church for ever. These sayings, then, with all their abrupt forms and sympathetic tones, are to be read, not as separate expressions, but as forecasting interpretations of the ensuing history, and fundamental revelations of the truths by which it is to be

guided and blessed. They are also to be read in the light of another principle, already noted as characteristic of the words of Jesus; namely, the combination of an immediate and a remote intention, here exhibited in the adaptation to the special exigencies of the Apostles, and at the same time to the general needs of believers.

It remains that, before entering on the second discourse, we endeavour to distinguish and designate the principal topics of this divine instruction; which is at once the more needful and the more difficult to do, on account of (what may be described as) the intertwinings of thought by the applications of the same truths in different connexions.

The fundamental subject is that of the relations of believers to Jesus Christ in respect of practical life under the coming dispensation; and these relations may be distinguished as follows: —

1. The relation of members who share in his life.
2. That of friends who share in his love.
3. That of followers who share in his work.
4. That of adherents who share in his spirit.

These topics are not separated formally, but interpenetrate one another; yet are they distinguished by observable succession in the discourse.

1. Thus the relation to Jesus Christ of members who share in his life, and thereby bring forth

fruit unto God, is set forth in the similitude of the vine and its branches (vs. 1–8).

2. The relation of friends who share in his love and maintain its continuance and manifest its effect by love to each other is presented in vs. 9–17.

3. The relation of followers who share in his work towards the world, and therefore share with Him in its enmity and in the trials of conflict, is given in vs. 18–xvi. 3.

4. The relation of adherents on whom He bestows a share in his own spirit through the active association of the Holy Ghost, as Comforter, Advocate, and Teacher, is expressed in xvi. 4–15.

Then follow answers to thoughts which have been raised in the minds of the hearers, final words of interpretation of the crisis, renewed warnings, promises, assurances, closing with grave warning and sad intimation of desertion, which passes again into a concluding note of peace and confidence and victory.

SECOND DISCOURSE

XV

CHAPTER

XI. Life and Fruitfulness . . . . *v.* 1–8

XII. Love and Friendship 9–16

XIII. Enmity of the World 17–25

XIV. Witness to the World 26–27

XVI

XV. Treatment by the World . . . 1–4

XVI. Conviction of the World . . . 5–11

XVII. Illumination of the Church . . 12–15

XVIII. Sorrow and Joy 16–22

XIX. Intercourse of the Future . . 22–27

XX. The Last Words 28–33

CHAPTER XI

LIFE AND FRUITFULNESS

xv. 1–8

Such interruption as occurred was brief. The Lord resumed his discourse, and the Evangelist continues his report. For, not accidentally, nor even in loose connexion, do the following instructions ensue, but in necessary sequence to the previous words of promise, as giving the principles and outlines of the state which is to be. The first principle is that of *life*, generated by membership in Christ, maintained by a responsive will, proved and perfected by moral *fruitfulness*. It is taught, as it could best be taught, in a figurative form, akin to the former teaching by parable.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches; he that

abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and they gather them, and cast them into the fire and they are burned. If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; and *so* shall ye be my disciples."

Was there anything in the actual scene which gave occasion for this figurative teaching? That question is suggested by the suddenness of its introduction and the vividness of its detail, and by the Lord's frequent habit of deriving the language which He employed from objects before the eye. Those who suppose the discourse in the Temple find the suggestion in the great golden vine over the gate (though that is wanting in the *life*, which is the very point of comparison). Those who place it on the way suppose a passage through a vineyard, possibly with flickering lights from little heaps of branches burning, — a scene by no means likely on the city side of the Kedron. Those who keep to the first locality have thought of vines on the wall of the house (scarcely natural, in the room, though it might be so in the court-yard). Yet these excursions of imagination are hardly necessary in respect of an emblem so familiar to the minds of the hearers, as representing ideas akin to those which were now to be im-

pressed. The vine was of old a recognised symbol of the life of Israel, ever recurring as such in the Old Testament Scriptures,[1] appearing on Maccabean coinage, and established in permanent and conspicuous form in the Temple itself.

The vine offered itself as a national symbol, from its being a special product of the country, from the value set upon it, and from familiarity with the methods of its cultivation. As, of all trees, its growth was most conspicuously for the sake of its branches, and its branches for the sake of its fruit; so it best served to represent a chosen stock, a planting of the Lord, the ramifications of a common life, and the purpose of moral fruitfulness for which the planting was intended. In regard to such an emblem, external suggestion at the moment seems needless, and indeed would be less suitable to this deliberate and predetermined instruction than to such as might be more casually given in converse by the wayside.

It is to express ideas closely related to those which it had always symbolised, that the Lord employs this imagery, in the way not of mere application, but of perfect and predestined fulfilment. "I am the vine, the true one" (*ἡ ἄμπελος ἡ ἀληθινή*) is equivalent to, I am He in whom is concentrated the substance and the life which were but shadowed in the chosen people. From

[1] *E.g.* Ps. lxxx., Is. v., Jer. xi., Hos. x., etc.

the central but decayed stock of that people the Christ was to arise, as a shoot from the stump of a felled tree, which should spring and spread in fulness of life, and develop the fruits of righteousness and peace. "There cometh forth a twig out of the stump of Jesse, and a shoot from its roots bringeth forth fruit; and the Spirit of Jehovah descendeth upon him," etc. (Is. xi. 1, 2, Delitzsch). Prophecy hangs in clusters on this "vine of David"; [1] and the passage before us presents the Person who is thus represented, and in whom all will be fulfilled.

It is not for ornament, but for more profound and effective teaching, that this metaphoric language is employed. Spiritual subjects often require figurative expression; and plain words, as they are called, are often less plain from being prosaic. The emblem still carries more meaning to the mind than the explanation of it does. One cannot but wonder at the amount of truth which is conveyed in this brief imagery; truth concerning Christ and his members, concerning the common life that is in Him and them, concerning

[1] In the scanty notes of Eucharistic service in the "Didaaché," the following expression occurs: "We thank thee, O our Father, for the holy Vine of David thy child, which thou hast made known to us by thy child Jesus" (ch. ix.). It is interesting, as suggesting Judæo-Christian associations of thought and language transmitted probably from Paschal forms and customs.

its separate realisation in individual souls, concerning the union which is its essence and the fruits which are its end, and concerning all these things, as they are affected by the active government of God, and by the freedom of the will of man. These are subjects prolific of questions and discussions; and this allegory gives the principles of the teaching of Christ upon them. Naturally, then, its expressions have been often invoked and put to various uses in Arian and Pelagian controversies, in those of Reformation times, and indeed of all periods of the Church. But if controversy has fastened on these pregnant sayings, that is only incidental, and lies outside the present study of them, which regards only the purpose for which they are spoken, a purpose of edification by instruction and exhortation, by admonition and warning.

As in other connexions of thought ("I am the light of the world — I am the bread of life," and the like), Jesus here fixes the eye of faith on his own person; but in the present saying He regards Himself as inclusive of his members, who participate in his own life, and, as it were, complete it. He says not, "I am the root — I am the stem," but "I am the vine — and ye are the branches," presenting Himself and the Church as one organic whole. Thus we see in Jesus the Incarnate Son, a new stock of humanity, planted of God in the

earth, able to expand his own life over others, and so to include their lives in his own and (if we may use the language here suggested) to ramify Himself in them.)

(This capacity is the consequence of the conjunction in his person of the human and the divine nature; for by the one He enters into union with us in the flesh, and by the others, communicates Himself to us as "a quickening Spirit.") This is well expressed in the words of the old Belgian commentator, rehearsing also the opinions of earlier writers.

"Christ has compared Himself to a vine, not as He is God, but as man. For so men are grafted into Him as branches: for these are of the same nature and kind as the Vine. Wherefore S. Hilary says (*Lib.* 9, *de Trin.*), Christ to this end assumed flesh, that we fleshly men might as branches be grafted into Him as the Vine. But yet the flesh of Christ would not have had the power of producing vine-branches, *i.e.* faithful and holy people, unless the Godhead had been united to it. Wherefore Cyril says that Christ was the Vine by reason of his Godhead; and S. Augustin says that, although Christ would not have been the Vine, except He had been man, yet He would not have imparted grace to the branches, unless he had been God" (*Corn. a Lapide in loc.*).

In passing from the vine to the branches, we miss the precision of language which in Greek and Latin distinguish vine-branches by a word proper to themselves;[1] for where vine-culture is

[1] κλήματα, palmites.

a common and important industry, it naturally creates a vocabulary of its own. Our word (branches) belongs to trees in general, not specially to the vine. It also may represent the larger limbs, not so distinctly the smaller and more numerous shoots, such as may be broken off or grafted in, and on which, in fact, the fruit appears. Bearing the more exact language in mind, we shall see more clearly the application to individual life and membership. Whatever use we may make of this imagery in regard to churches, or collective Christian life, regarded as larger limbs or main rods of the vine, it is to the cases of personal life that this teaching is primarily addressed.

Coming next to the relation of the branches to the vine, we observe that in the view of Christ there is a membership which is real, and so acknowledged by Him, though comprehending different conditions and results. Some would not recognise any real relation to Christ apart from that of vital and saving faith. Jesus does. The branch which beareth not fruit, and the branch which does, He describes alike as "*branches in me*." Membership in the Church is in some real sense a membership in Christ, and the sacramental relation is a great fact, even where the spiritual relation fails. It is a different position from that of nature as to rights, capacities, and responsi-

bilities, all which are now in Christ; and it involves a treatment proper to itself. Yet is it a preliminary relation; and if it attains to nothing more, ends in a "taking away."

The issue is here made to turn upon the bearing or not bearing of fruit; and that, of course, allows for time and opportunity, and includes the process as well as the result; for the branch is "bearing fruit," even before the fruit is formed, or is "not bearing," in its provisional stage of life. In regard to this history two lines of thought are opened, — one, that on the dealings of God, represented by the methods of the husbandman; the other, that on the duty of man, concentrated in the charge, "Abide in me."

"My Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit."

It is a compendious account of discrimination both in judgment and treatment; in judgment, for it divides the branches in the vine according to the presence or absence of fruit-bearing life; of treatment, for the barren he takes away, the fruitful he cleanses. The taking away is that out of a real connexion previously existing, the capabilities of which had been enjoyed in vain; and, after a time of opportunity and sufferance, the connexion is over. The cleansing is a treatment of considerate

care, which those acquainted with the methods of vine-culture would readily interpret.[1] It includes not only the use of the pruning-knife and the plucking away of too luxuriant foliage, suggesting the discipline of painful trials; but also the gentler abrasions and ablutions for removal of mildew or parasites, suggesting purifications by milder corrections, and the searching influence of the Word, and the gradual cleansing of grace.

This continued cleansing belongs to those who are essentially clean,[2] who have not now to seek the source of purity and life, but to abide in it. So it is with these disciples. As Stier has expressed it, "Their connexion with Christ through their first faith has made them vine-branches; and that is their first fundamental purity." Such is the import of the address.

"Already ye are clean, because of the word which I have spoken to you."

They were clean, not by nature, but because of the Word, received and assimilated, which had

[1] In illustration of the use of terms of vine-culture to express action in public life, Meyer quotes (*Æschin. adv. Ctesiph.* 166), ἀμπελούργουσι τινες τὴν πόλιν, ἀνατετμήκασι τὰ κλήματα τὰ τοῦ δήμου.

[2] In the English, "takes away," "purges," "clean," we miss the etymological connexion of thought given in the Greek (αἴρει, καθαίρει, κάθαρος; airei, cath-airei, catharos). The first two verbs express a likeness, which becomes a contrast; in both cases a taking away; but in the former, of the thing itself, in the latter, of that which adheres to it.

become to them, not a mere means of purification, but the cause or source of it, a truth which seems implied in the construction (*διὰ τὸν λόγον*). It is a real but not a final cleansing;[1] rather, it qualifies for that after treatment which is effectual for "more fruit"; and we see, from the discovery of their then condition, how truly this was needed.

For them further cleansing and fruit-bearing will ensue, but the first duty, the fundamental necessity, is contained in the charge, "Abide in me."

It is a charge repeated, insisted on, and urgently impressed, by reasoning, exhortation, and warning. This necessarily supposes the free will of those who receive it, able to be exercised in obeying or disregarding it; which indeed is a condition supposed in the entire teaching of Scripture. Zeal for the truths of the grace and faithfulness of God have led some to set aside the very nature of the being who is to be the subject of them; but doctrines of irresistible and indefectible grace are obviously and absolutely irreconcilable with these words of Jesus, which call for conscious choice, and deliberate intention, and active will and voluntary perseverance, and contemplate possible perils in regard to the relations which his people are to maintain with Himself.

[1] "Jam vos mundi estis, *mundi* scilicet, atque *mundandi*" (Aug.).

These relations are mutual. "Abide in me and I in you." The command here precedes the promise; but the promise is so incorporated with the command as to make both one in fulfilment. A command contemplates action, and addresses itself to the reason and the will. "Ye are in me and I in you" (xiv. 20) describes a state. "Abide in me and I in you" intends action, the continuous action by which the state is realised. This saying took a strong hold on the mind of the Evangelist, as we see from its frequent recurrence in his Epistle; and it is there evident that the anxiety about "abiding in Christ" has been made more intense by many disappointing experiences in the first age of Christianity.

If it be asked, How is this charge to be fulfilled? In what does this abiding consist? the answer may be given, that it is an internal act, involving external aids and expressions. It is done by the energies of the soul, and the habitual activities of faith, by returning, coming, cleaving to Christ, by standing fast in his word as "heard from the beginning," by direct intercourse with Him and with the Father in the Spirit, by participation in works which associate us with Him, by loyal continuance in the unity of his Church, and by use of the means which He has appointed, especially of the holy sacrament, in which this union is renewed and sealed. These are ways and means of "abiding in Christ."

The necessity of it is here impressed in respect of fruitfulness, which is the result and test of vitality. For he who abides in Christ is declared to be one in whom Christ abides; and it is the life of Christ which brings forth fruit. This lesson is enforced by pregnant argument and strong assertion.

"As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for apart from me ye can do nothing" (4–6).

"Excellently," says Bengel, "does this place set forth the distinction of nature and of grace." Consequently it has been largely handled and variously employed in the questions and controversies arising out of that distinction. Serious as these are in themselves, and necessary in their times, we need not advert to them here. They have probably done as much to mystify as to edify those who have been occupied in them, and have tended, in the attempt at logical development, on the one side, to a depreciation of the personal and responsible will in man, to which this whole discourse is addressed; or on the other, to an opinion of natural sufficiency and a virtual detachment from Christ, which it is the aim of the exhortation to preclude. Excellently, indeed, is the subject here presented, in words which at once recognise

the essential prerogative of nature, and assert the indispensable necessity of grace.

The subject here is very definite. It is not the relation of the human being to the Eternal Word in respect of all moral action, but that of the Christian to Christ in respect of the fruits of spiritual life. The "ye" who are addressed are members of the Church, regarded as branches in the vine; and all that is said is within the revealed economy under which they are. The branch must abide in the vine, and that by a true and vital inherence, in order to its bearing fruit which in nature and quality is really fruit of the vine; *i.e.*[1] that evangelical righteousness (supernatural, as old writers used to call it) which cannot be orig-

[1] Christ in this place makes his simile to consist only in this, that as the vine-branch derives all its vigour and sap for producing grapes from the vine, so likewise must a believer draw from the grace of Christ all the nutriment and power needful for producing supernatural works. But there is this distinction to be drawn, that a man, in that he is a rational being, co-operates with grace, and that freely. This the branch in the vine does not do, because it is but a piece of wood devoid of reason. Now it is the result of man's free co-operation that a good work is a free and human work, even as it is because of the influx of grace that such a work becomes supernatural, worthy of God, and pleasing to Him.

I confess, however, that the co-operation itself of free will, is also of grace, in this sense, that unless free will were prevented, strengthened, and stirred up to co-operation by grace, and unless it had auxiliary or co-operating grace, it could not co-operate or do anything. This is the same reason by which Christ stimulates his disciples to abide in Him. —C. A LAPIDE.

inated from fallen human nature. This a man cannot bring forth "from himself" (ἀφ' ἑαυτοῦ), from his own capabilities and resources. "For," it is added (χωρὶς), "apart from me ye can do nothing"; *i.e.* in a state of severance from Me, or in action that is separate from Me, ye can accomplish nothing, nothing of the kind intended. But this sentence goes beyond the applications of it. To use Godet's words, "The theme which Jesus here develops is not that of the impotence of the natural man, but that of the fruitlessness of the believer left to his own powers. Yet it is evident that the second of these truths rests upon the first." That is true; for the fruitlessness of the believer in the case supposed is but the result of the incompetence of nature. Thus, "Without me ye can do nothing" remains as a first principle of Christianity, and a fundamental consciousness of the believer, a consciousness exemplified in Apostolic experience, and endorsed in many a suggestive saying. "We are not sufficient of ourselves to think anything as of ourselves"; "I laboured . . . yet not I, but the grace of God which was with me"; "I live, yet not I, but Christ, liveth in me."

The lesson of spiritual inherence in Christ is further impressed by the contrasted history which was implied in the words, "Apart from me ye can do nothing." "If a man abide not in me,"

whether by open apostasy, or by silent unbelief, or by an inward deadness of soul, — if it be so with him, — what then? Of the issue of this Christless, fruitless, lifeless state, the symbolism supplied a vivid picture in the common dealing with worthless branches and in the familiar scenes in vineyards. Such a man "was cast forth as a branch, and it was withered; and they collect them and cast them into the fire, and they burn." Two stages of the sad story are indicated by two pairs of expressions, given in different tenses,[1] — the first regarded as having occurred; the second, as ensuing. The two first words speak for themselves: "cast outside, and withered." They were at that very time exemplified in the lost member of that holy company, now cast forth outside it, and his soul withered by disappointed worldliness and the rancour of discontent. By other characters and in other ways the like result is reached; and round the true Vine the ground has been often strewed with branches cast out and withered. Sad is the first word representing severance — severance in fact, sometimes, also, in form — from the communion of the faithful and from the means of holy influence, and from the position where there is still hope. More sadly sounds the

[1] The aorists (*μείνῃ, ἐβλήθη, ἐξηράνθη*) express the point of view taken by the foreseeing mind of the Speaker, in which all is seen as having already happened.

second word in the ears of any one who has watched deterioration of spiritual character, and the process of a soul growing sere and shrivelled, under the power of the world, or alienation from the truth. These things are within the sphere of observation; those which follow in the next process are beyond it. They belong to a final period, and are the work of other agents, known from former teachings as the angels of judgment, who sever and gather and cast into the fire that which, in final issue and in the sight of the all-seeing Judge, is found to be false and worthless.

Short is the parenthesis of needful warning; and then the Lord reverts to the happier case with which He had begun, "He that abideth in me, the same bringeth forth much fruit." Now He applies it to the hearers, and by a few additional touches makes the abiding more explicit and the fruitfulness more sweet.

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, and *so* shall ye be my disciples" (7, 8).

He, then, who abides in Christ is one in whom the words of Christ abide. His words (*ῥήματα*) taken as principles of life, guides of thought, and motives of action, are breathing in that man's heart. To such a state is assigned the great privi-

lege of prevailing prayer, with all its manifold effects. "Ask" (the reading αἰτήσασθε instead of αἰτήσεσθε, ye shall ask, is the more approved), "Ask whatsoever ye will, and it shall be done unto you." It is a charge and a promise of generosity truly divine. But we hear it as addressed to a will that is prompted by the indwelling words, and to desires pertaining to the life in Christ. Thus the faith by which a man abides in Him is neither blank nor silent. It is thoughtful, as informed by his words; it is prayerful, as expectant of his promise. As bearing on Christian fruitfulness, how comprehensive is the promise! how unrestricted is the command! Can we hear it without sadness? Why, in so many of us, has so large a conception been answered by such poor results? We are humbled in the presence of these words; for they reprove the asking and the will to ask, which should be so much greater than they are. We seem to hear St. Paul's remonstrance, as if from the lips of the Lord, "Ye are not straitened in me, but ye are straitened in your own hearts. Now for a recompense in the same (I speak as unto my children), be ye also enlarged" (2 Cor. vi. 12).

To this enlargement in will and prayer the "much fruit" is attached. This is a productiveness which appears in the formation of character as well as in the activity of work. It appears in

the development and manifestation of faith and love, of righteousness and truth, of meekness and patience, of generosity and devotion, of all Christ-like dispositions and habits, as well as in acts of service to God and man, in labours and conflicts, in conversion of sinners and influence on the world, in promotion of the Gospel and extension of the Kingdom. Both character and work go together to compose those "fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Phil. i. 11).

Those Apostolic words return an articulate echo to this personal teaching of the Lord concerning fruits of righteousness — which are only by Him — and which are to the glory of God. That last thought is here impressed as the supreme motive of believers. It had been so impressed in the first teaching: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." It is so in this last teaching: "Herein is my Father glorified that ye bear much fruit."[1] This was the motive of the life of Jesus, and so of the much fruit which it produced; and his disciples must

[1] The sentence is somewhat involved, but the meaning is plain: "In this (asking — obtaining) is my Father glorified, seeing it is to the end that ye may bear much fruit"; and the arrangement has the effect of connecting the glorification of the Father more immediately with the divine action in originating the result.

learn of Him the same motive and the same productive life. "So," He says, "shall ye be my disciples"; or more literally, "And ye shall become my disciples." Such they were already; but there are degrees of discipleship, in proportion as the lessons of the Master are fully learned and more worthily exemplified. So it was with these first adherents. True disciples they were, and more advanced disciples they soon became, realising the ideal in themselves and also before the world. The title is in a special sense their own, as the original and normal Disciples, and it remains their own to all generations. There is a gracious forecast of their future character and work, and a tone of affectionate recognition of it, in the closing words, "And ye shall become my disciples."

CHAPTER XII

LOVE AND FRIENDSHIP

xv. 9–16

THERE was in the last words a tone of gracious appropriation; and so the discourse passes naturally from the life of Christ in his members to the love of Christ to his friends.

Indeed, the last is part of the first; for healthful vitality and productive energy are not the whole of life. A main part of our nature lies blank and barren without the genial warmth and mutual play of the affections. It would be so in spiritual, as it sometimes is in natural, experiences. But our Lord will not have it so, and He adds to the charge of abiding in his life the attendant lesson of abiding in his love.

"Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Greater love

hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants, for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you" (9–15).

Pleasant are the words, "my love," "my joy," "my friends"; and they come home to our hearts all the more, because spoken to individual men, on whom at the moment the eye of affection rests, the men of whom it has been said that, "having loved his own which were in the world, he loved them unto the end." Here is condensed a whole history of love in the love of the Father to the Son, the love of Jesus to his people, the love of his people to one another; each stage being both the source and the standard for the next. Thus Jesus stands as the Mediator of love,[1] receiving, bestowing, transmitting it. The love of the Father here is specially the love to the Son incarnate, to Jesus as man. It is with this He parallels his own love to his people, exalting thereby to the highest point the conception of its nature and its fulness. In the charge, "Abide in my love," that

[1] "Quod ait, 'Sicut dilexit me Pater et ego dilexi vos'; non equalitatem naturæ ostendit nostræ et suæ, sicut est Patris et ipsius, set gratiam quâ Mediator Dei et hominum est homo Christus Jesus. Mediator quippe monstratur cum dixit, 'Me Pater, et ego vos.' Nam Pater diligit et nos; sed in ipso" (*Aug., in loc.*).

meaning is plain; for as the Father's love means not mine to Him, but his to Me, so does my love mean not yours to Me, but mine to you; though in each case the responsive love is involved. We are to abide or continue in that love (as it is said elsewhere, "Keep yourselves in the love of God" (Jude 21), as one would abide in the sunshine by keeping in the place where the sunshine falls. The love of Christ rests on the way of obedience, and shines along the paths of his commandments. The keeping his commandments does not create the love, any more than walking in sunny places creates the sunshine; and accordingly, the exhortation is not to seek or merit or obtain the love, but to *remain in it* by continuing in the state and life to which alone it belongs. Doubtless there is great need of the admonition thus earnestly given. A man might wander, if he would, from the place where sunshine falls, to follow some divergent path, leading into shadow, then into gloom, then into darkness; and so has it been with some, who in heedlessness or self-will, yielding to seductions of error or deceitfulness of sin, have "turned from the holy commandment delivered to them." It has been shown in previous words how, in the Gospel, commandment is interwoven with love; and in this place the same truth reappears, but glorified by the most sublime example. "If ye keep my commandments, ye

shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

It is a touching and persuasive addition which the Lord makes to this exhortation, when He continues, "I have spoken this that my joy may be in you, and that your joy may be fulfilled." There is a question as to what the first clause intends; whether it be that the joy that I have in you may continue (by your continuance in the truth), or that the joy which is my own may be imparted, so as to be in you also. It is interpreted in the latter meaning by the form in which the same thought recurs in the Prayer: "These things I speak in the world, that they may have my joy fulfilled in themselves" (xvii. 13). What is this joy which is his and shall be theirs? Few are the notes of joy while He is in the flesh, as compared with the tones of sorrow. It is an exception when we read (as in Luke x. 21), "In that hour Jesus rejoiced in spirit" (or in the Holy Spirit). That was in view of the names of his disciples "written in heaven," and of the effect of his own work in the revelation of saving truth. Its nature, again, is intimated in the joy of the good shepherd in the recovery of that which was lost, which becomes also the joy of his friends and neighbours. Doubtless there was a deep and mighty joy in the glory to the Father, the overthrow of evil, and the salvation of men, that stirred his soul

amid the sorrows of the present; but then the scene of it lay rather in the future; even as it is written, "For the joy *that was set before him*, he endured the cross, despising the shame" (Heb. xii. 2). When the issue was reached, and the results were manifested, this joy was shared by "friends and neighbours," not only in heaven, but in earth. How it wrought in the hearts of the Apostles appears in those fervent rejoicings for salvation ministered and diffused, which abound throughout the Epistles. We see there how true it was that his joy was in them, and that their own joy was fulfilled. This interpretation may therefore stand, as given in the following paraphrase after other interpretations have been considered: —

"Lastly, the words '*in you*' may be taken simply just as they stand; thus, '*These things have I spoken unto you*,' that my joy, with which I rejoice concerning the glory of God and the salvation of the whole world to be accomplished by me, I may transfuse into you, as my Apostles and fellow-workers; and that this joy may increase as your labours and your fruit increase; until it be fulfilled in this life, but yet more completely in the life to come." [1]

This state of love and joy is protected and maintained by its own laws and commandments. This condition has been premised already, and is now sealed by the repetition of the commandment,

[1] *a Lapide*, p. 155.

most comprehensive of others, and most distinctive of the Gospel, which is itself an injunction of love and joy: "It is my commandment, specially mine (as before ἡ ἐντολὴ ἡ ἐμὴ), that ye love one another, as I have loved you." So the motive and the rule, the grace and the duty, the love bestowed and the love enjoined, are bound together. This is the legislation of the Gospel, and in this fashion we are "under law to Christ." [1]

Of the words, "As I have loved you," the crowning evidence and exemplification is at hand. "Greater love hath no man than this, that a man lay down his life for his friends." No greater proof of love can be given; no higher standard set. In both senses the Evangelist felt the power of the saying, and echoed it in after days. "Hereby know we the love, because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John iii. 16). In a few hours the act spoken of would be accomplished, and that consciousness was in the heart of the Speaker. Yet, in these discourses, this is the sole direct allusion to the fact. That is a circumstance which deserves attention, for it is an illustration of the mind of Christ. See Him in the upper room, and then in Gethsemane, and you feel the self-suppression, or (may I say?) the self-adjournment, which love to his own imposed. To them He

[1] μὴ ὢν ἄνομος Θεοῦ, ἀλλ' ἔννομος Χριστοῦ (1 Cor. ix. 21).

dedicates these hours. Their consolation and instruction is the business now; and the teachings, which are to tell on all their after life, shall not be broken by agitating enquiries, or confused by overwhelming thoughts. The coming event will speak for itself. It is not kept secret, but is withdrawn from immediate notice; and is presented now in a single aspect, as the great act of *love*, and of love to *friends*. It had a larger purpose and effect. "Christ died for all," — "gave himself a ransom for all," — "died for the ungodly," — "not for our sins only, but also for the whole world." But with special intention, and in the issue with full effect, He laid down his life for his friends; and this is the thought of the moment, while He looks on the men before Him, first members and fit representatives of that dear company, and says to them, "Ye are my friends, if ye do the things that I command you."

Only once have we heard this address before, in an exhortation which naturally prompted a tone of special sympathy: "I say unto you, *my friends*, be not afraid of them that kill the body" (Luke xii. 4). But the relation had ever subsisted in a measure, both with these men, and with others, like the family of Bethany, in the kindly intercourse of the past; and the title is now conferred because the reason given for it exists as never before, in the communications and confidences of these closing hours.

"No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you."

Servants (δοῦλοι, bond-servants) they were, and servants they continued; and the title was dear to them, as descriptive of their place in the great household, and of the employment which was honour and joy. And so they loved to use it, and place it in the first line of their writings, "Simon Peter, a servant of Jesus Christ" (1 Pet. i. 1); "Jude, a servant of Jesus Christ" (v. 1); "Paul, a servant of Jesus Christ" (Rom. i. 1). If they had ceased to be servants, they had ceased to be friends. The familiar attitude, which some have thought to be Christian, disqualifies for the Master's friendship. But true servants of the Lord of all become, by his own grace, his friends. He calls them so because He makes them such, by the confidential terms to which He admits them. The servant (δοῦλος), as such, knows not what his lord is doing; for he knows only the task set him, and just does as he is told. He is not informed of the purposes, nor associated with the interests, to which his allotted task contributes. But if he be so by the master's will, a great change has come. The work may be still the same; but now it is done with intelligence and sympathy, with a sense of fellowship in the under-

taking, and of participation in the master's scheme and aim. Such is the association with Himself which Jesus gives to his servants. "All things," He says, "which I heard from my Father, I have made known unto you." I have admitted you to my confidence in respect of the charge which I have from my Father, and made you partners with Me in the great scheme of God. This is indeed to treat us as friends; and this gives the true character to Christian service. An intelligent apprehension of the revelation made to us, a spontaneous participation in the mind of Christ, a practical adoption of his interests as our own, a conscious association with Him in life and work, — these are the privileges and the duties of those to whom He says, "I have called you friends." A practical basis is given for this experience in its connexion with "what the Lord doeth." It is the work of Christ in the world which engages that service which becomes friendship; and we shall find it such, not as mere observers and approvers, but as active participants according to our several vocations and ministries.

The privilege of being servants is great; that of being friends is greater. Some good men limit themselves to the first experience, without advancing to the second. Loyal in duties, they do their part, and they have their reward; but they rest in contracted ideas, and live on distant terms

with their Master. Content with an elementary faith, they have little interest in the more ample communications of truth, of which it is said, "All things that I have heard of my Father, I have made known unto you." Scarcely looking beyond what they are bound to do themselves, they miss the sense of association with what "the Lord doeth."

The secret of a true friendship is revealed in this explanation. That does not consist in outward relations or circumstances, though these may become occasions of it. It consists in common ideas and common interests, in fellowship of mind and fellowship of action. And what a power there is in it! How often, among ourselves, does the friendship of a superior mind exalt the lower character, enlarge the horizon of thought, and make life more worthy, more active, more interesting! In the highest sense and fullest measure must these effects attend a friendship with our Lord and Master. What ideas can be so elevating as those which He has heard of his Father, and made known unto us? What interests can be so ennobling as those which we share with Him in conscious contribution to his work in the world? And these ideas and interests are not confined to the cultured and the few. In every rank there are friends of Christ, who receive his confidences and share in his designs.

To this service and fellowship Jesus had called the disciples. The initiative was his, not theirs; so He reminds them. "Ye did not choose me, but I chose you." Some have read these words, as intending election to eternal life; but that is out of keeping with our Lord's whole habit of speech,[1] and also with the drift of the present words, in respect to the actual position of service and fellowship, and again with the use of the same verb concerning the same persons in other places.[2] The choice was followed by appointment for work and its results. "I set (or placed) you, that ye should go and bear fruit, and that your fruit should abide, that whatsoever ye shall ask the Father in my name, he may give it you." That which had been said before is here recalled, in order to connect it with the special objects for which the Apostles were set or constituted in their assigned position. At the same time, the fruitfulness expressed in the previous allegory receives

[1] St. Augustin, both in this passage and elsewhere (lib. i. ch. 17, *de Prædest. Sanct.*), understands by this choosing the predestination of God: I have predestinated you, and chosen you, without any merits of your own, to glory. But this does not agree rightly with the words, "*Ye have not chosen me.*" For neither could the Apostles choose Christ to heavenly glory; nor does Christ here seem to have wished to reveal his predestination to the Apostles. For this He Himself is wont to attribute to the Father. — C. A LAPIDE.

[2] ἐπλέγομαι, to choose out for one's self. Luke vi. 13, John vi. 70, Acts i. 2, all of choosing to apostleship.

here a significant addition, suggesting more distinctly the character of *apostolic* fruitfulness. "That ye should go" implies their *mission* as in the mind of the Speaker, and "that your fruit should remain" is a forecast of its enduring effect. The fulfilment of that forecast is before us still, in the continuance of the faith which they preached and of the Church which they founded. But not to Apostles only does this word belong. How much fruit remains from godly lives in every age, in lasting institutions, enduring books, hymns that are sung from age to age, in names by which the world is made better, in propagated influences of truth or goodness, in ministries, perhaps humble and obscure, but which issue in the eternal life of the saved!

It is a noble and a Christian ambition which aspires to prolong the useful effects of life on earth beyond its appointed span; and surely this enduring character belongs more or less to all good service. It is a word both of exhortation and assurance for all members, servants, and friends of Christ. "I have set you, that ye should go and bear fruit, and that your fruit should remain."

CHAPTER XIII

ENMITY OF THE WORLD

xv. 17–25

THE discourse is now to enter upon another region of thought; following the future course of the disciples it must pass into the world. The dividing line is drawn in the words, —

"These things I enjoin you, to the end that ye may love one another."

Most commentators (as Luthardt and Godet) make the saying the conclusion of the preceding section. Others (as Westcott) read it as an introduction to that which follows. Surely it is both. It is a dividing line and a connecting link. Such is the effect of a like phrase in other places.[1] Here the expression intends, not a summary of what has been taught, but one practical conclusion from it; namely, the precept of mutual love as proper to men who are in common relations of union and friendship with their Lord, such as

[1] xiv. 25, xv. 11, xvi. 1, 25, 33.

have been unfolded in the preceding words. But the saying is at the same time an introduction to the instructions which ensue; for this precept, delivered but a moment before, is repeated here, not simply for the sake of impression, but specially for its bearing on the experiences now to be described. It bears upon them as contrasted with them, and as providing against them. The love to be maintained within the company of Christ is sharply contrasted with the hatred to be encountered outside it; and the uniting bond among believers is shown to be a practical necessity, in view of the coming conflict with the unbelieving world. So the Evangelist in his Epistle, enlarging on the charge which he here records, contrasts and connects this love and this hatred, in order to impress on a later generation this lesson of his Lord. "This is the message which ye heard from the beginning, that we should love one another. . . . Marvel not, my brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not, abideth in death" (1 John iii. 11, 13, 14). The urgent language of the then aged Apostle evinces the pain with which he saw divisions and antagonisms rising among Christians themselves, and threatening to bring, as they have since brought, the evil spirit of the world into the heart of the Church.

But on the evening of the farewell, these dangers lay in the distance, though in the reiterated injunction the foresight of them appears. The need then was to prepare the minds of the chosen band for the experiences of the mission and conflict which were before them. This is done in the rest of the discourse by combining premonitions of trial with promises of support. The world rising against them and the Spirit coming to their help form the picture of their future work, as followers and agents of Jesus after He is gone. Following the mingled flow of these warning and animating words, we shall observe two stages in the development of the situation, — the first given in xv. 18–27, the second in xvi. 1–15. Each presents a view of the antagonism of the world, called forth by the testimony to Jesus, and of the power of the Spirit by which the testimony will be sustained; but the first stage gives the principles of the conflict, the second enters into its details.

It has been remarked by Luthardt that the difference of subject in Chapter XV. is characterised by difference of expression. In the first half of the chapter there is an entire absence of connecting particles (a feature technically expressed by the word "asyndeton"); in the second, the particles of connexion (and, but, etc.) reappear.[1] "The

[1] In his "Introduction," vol. i. p. 41, Luthardt observes on the construction and form of sentences. "Asyndeton

emotion of the heart," says Luthardt, "expresses itself in asyndeton." So it does; but emotion is not all the reason for this manner of expression. The former section announced spiritual truths which dwell as separate oracles on the memory; the latter, predicting historical facts, takes the tone in which one tells what happens in the world. The difference is worth noting, as a mark of distinction between the two sections of the discourse.

The members of Christ who share his life, the friends of Christ who share his love, are also followers of Christ who share his work; and they must find, as He has found, what painful experiences attend it. Thus the discourse must pass from the secret sanctuary to the outlying scene, and from the personal relations with Jesus to the consequent relations with the world. The atmosphere is changed in a moment. Within is the breath of love; without are the blasts of hatred.

"If the world hateth you — (it is expressed not as a contingency, but as a fact) — If the world hateth you, ye know that it has hated me before (it hated) you.

"If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.

lays thoughts and sentences utterly bare, side by side, without special note of their mutual relation. It is partly a sign of the plain statement of what is to be reported, partly the product of a deep perception of the mutual relation of the matters in question. It desires that others obtain the same perception in its native purity."

"Remember the word that I said unto you. A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.

"But all these things will they do unto you for my name's sake, because they know not him that sent me" (18–21).

The world! It is a comprehensive and complex term, vaguely extending over all regions and races and ages. It presents mankind as a whole, but especially as self-developed in congregated numbers and social communities, and consequently discovering the predominant spirit, and exhibiting in high relief the character of human nature as it is. The world thus fashioned, thus inspired, thus characterised, is everywhere, but most in its centres and citadels. It is diffused over the hills of Galilee and concentrated in the schools of Jerusalem; it shouts in a theatre at Ephesus and rules in the palace of the Cæsars; it is in aristocracies and democracies, in the classes and the masses, in secular companies and ecclesiastical corporations, in marts of business and resorts of pleasure. Under various conditions of society and in different degrees of intensity, the world realises itself in all races and orders and places and times. But in the midst of this immense variety, what is it which constitutes the unity, and, as it were, personality, in which the world is regarded, and which a frequent use of its name in Scripture

represents? It may be answered that the world is one, in virtue of the mind and spirit which pervades it; in virtue of (what in a larger sense we may call) its *worldliness*, being a God to itself, deriving its principles, aims, and instincts from the things that are in the world. It becomes one in virtue of the moral condition thus created, which is at its root alienation from God.

That spirit had now been tested and exposed by the great embassy of love; and the test had been applied under, what might seem, the most hopeful conditions. The Jewish world, in which Jesus appeared, was in a higher moral state than were the nations; it was prepared by previous revelation; it had the form of knowledge and of the truth in the law; it had godly traditions and associations, and was familiar with a religious language, which made the embassy intelligible at once. All the more on these accounts did that people show what is the inbred, inveterate character of the spirit of the world by its attitude towards Him who was sent from God. "He was in the world, and the world knew him not; he came unto his own, and his own received him not." But there was worse than incapacity to know, and refusal to receive; these rose in resentment, and settled into hatred. It was painfully felt. "The world," He had said to his brethren, "cannot hate you, but me it hateth, because I

testify of it that the works thereof are evil" (vii. 7). The hatred grew more active as the testimony grew more clear, and it was now reaching consummation in the final crime.

Jesus speaks now of this hatred, because his followers must inherit it; in order not only to warn them of what they will meet, but also to give them the support, which will be felt in a knowledge of the nature of the case and a sense of communion with Himself.

Why should these men, with their simple characters and good intentions, be objects of hatred to the world? But why should He have been so, who came with larger love and more ample benefits? If it hates you (the indicative affirms it as fact), if it hates you, ye know (or rather, know ye) that it hated me first of you (ἐμὲ πρῶτον ὑμῶν μέμισηκε), an expression by which He ranks more clearly Himself and them together.[1] In their case, as in his, this hatred has its root in an instinctive sense of inward severance and of a different origin. "If ye were of the world (born of and belonging to it), the world would love its own," recognising its own family likeness, with such love as is natural to it.[2] "But because ye are not of the world,"

[1] So sometimes in English. *E.g.* Milton, —

> "Adam, the godliest man of men since born;
> The fairest of her daughters, Eve."

[2] The love (ἐφίλει) is that of nature, and not of moral choice (ἀγάπατε). — WESTCOTT.

but on the contrary, I chose you out of the world, into my own likeness and fellowship, on that account the world hates you. All commentators observe how strongly the substantive reality and antagonistic character of *the world* are emphasised by the word five times repeated in this single verse.

Such is the hidden root of the hatred. Its manifestations follow naturally; and here also the saying on the relation of master and servant will apply. "Remember the word, the word that I said unto you. A servant is not greater than his lord." It is indeed a word to be remembered by servants of Jesus Christ; for it turns many ways and teaches many lessons. Lately (xiii. 16) it taught the duty of a like humility of service; now it impresses the fitness of a like treatment and endurance. Shall the servants claim to be exempted from that which the Master bare? In so far as they do the same work and speak the same word, they must reckon on the same response. "If they persecuted me" (He says), "they will also persecute you; if they kept my word, they will keep yours also." The world is no longer spoken of in its unity. The plural admits variety of action; and perhaps the second clause may suggest a greater opening for the effect of the word as compared with the treatment of the speaker. But the disciples are to judge from past observa-

tion what they have to look for, both in treatment of themselves and in reception of their word. Only they have received, in the relation between their Lord's history and their own, a strong support and consolation. The worst that may come to them will be the consequence and the evidence of their communion with Him in spirit and in work, and will bear the blessed impress of his name. What power lay in the word, "All these things will they do unto you for my name's sake"! That thought was more than support and consolation; it became exultation and joy. Very soon will these men encounter the rising persecution, in imprisonment, scourgings, and counsels to slay them; and they will "return from the presence of the Council rejoicing that they are counted worthy to suffer shame for the name" (ὑπὲρ τοῦ ὀνόματος, Acts v. 41).

It will be for his name; but what does that imply? Jesus will not leave the question unanswered; He will go below the surface, and show the truth of the situation, as it is sadly present to his mind. He continues: —

"For my name's sake, because they know not him that sent me.

"If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin.

"He that hateth me, hateth my Father also.

"If I had not done among them the works which none

other did, they had not had sin; but now have they both seen and hated both me and my Father.

"But (this cometh to pass), that the word may be fulfilled which is written in their law, They hated me without a cause" (21–25).

"They know not him that sent me," — that is at the root of all. Having no real acquaintance with the Sender, they could not recognise Him that was sent. Rejection of the Son was the consequence of alienation from the Father; and this has been made clear by the searching character of the mission, and by its appeal in word and deed. Bishop Westcott brings out the parallel of the two appeals by simple arrangement of the clauses.

"If I had not come and spoken to them, they had not had sin,
But now they have no excuse for their sin:
He that hateth me, hateth my Father also.
"If I had not done among them the works which none other did, they had not had sin:
But now they have both seen, and hated both me and my Father."

To have *sent* the Word would have been a great favour; but to *come and speak* was more. The personal presence fulfilled the part of "Him that should come"; the speaking in common language and natural tones brought the message home. It was spoken heart to heart and face to face. And if visible evidence was needed, visible evidence

was given by works, such works as none other did. In kind, in number, in power, in deep significance, they stand, and will ever stand, absolutely alone, — one entire testimony of the Father to the Son.

But for these appeals and evidences, "they had not had sin," — sin, that is, in this matter, sin in unbelief. The absence of evidence would have been real excuse. Is there not a sound of divine equity in the saying, and of mercy which will make allowance where allowance can be made? But now, as things are, they have no pretext to cover the guilt of unbelief. It is not ignorance, or misinformation, or mistake. It is sin. It springs from aversion, and ripens into hatred: and hatred of whom? "He that hateth me hateth my Father also"; for the mind and spirit in Me, which repels them, is the mind and spirit of my Father; and the claims which they resent from Me are the claims which I make for my Father. All has been clearly set before them, with the result that "they have both seen and hated both Me and my Father."

A sad result, indeed, of the great experiment. Yet one that might be expected; for it also is fulfilment: fulfilment of anticipations which past examples might create; fulfilment of reflections stamped on the sacred page, upon the conduct of men noted in history or foreseen in prophecy; fulfilment especially of sad voices breathing in the

Psalms, and making their own Scriptures — "*their law*, which they use and boast" (Bengel) — a testimony against themselves. Yes, it is written more than once, and is now fulfilled more distinctly than ever before, "They hated me without a cause" (*δωρεάν*), gratuitously, with no cause given by Him Who is hated, but all the reason in the heart of the haters. Whether the words are an echo of Ps. xxxv. 19, or (more probably) of Ps. lxix. 4, they are not to be taken alone. Here, as in many of our Lord's citations, a single line intimates the presence to his mind of the whole Scripture in which it occurs; and these Psalms serve beyond others to describe the situation created for Him by human enmity, and to supply fit expressions for the facts and feelings of the moment. It is one of the many evidences that the Scriptures are living in his heart, as receiving in his own history their highest and intended fulfilment.

CHAPTER XIV

WITNESS TO THE WORLD

xv. 26, 27

THUS have the disciples been warned and informed in respect of their relations with the world. The true state of the case up to the present moment is before them, — a sad summary of their Master's history, and a dark forecast of their own prospect.

But light rises on the darkness. After all, the last word has not been spoken, nor are the resources of God exhausted. There is a power, still in reserve, destined to bring new witness to Jesus and the truth. The Paraclete, already promised as Comforter to the disciples, shall prove his character of Advocate in the great cause which is yet to be pleaded before the world.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me:

"And ye also bear witness, because from the beginning ye are with me" (26, 27).

Very fully and precisely does the Lord designate the agent who is destined to come upon the scene. He is the Paraclete, now to develop a distinct element in the large significance of that name. I will send Him to you from the Father. He is the Spirit of truth which proceedeth from the Father. He (ἐκεῖνος, personal and emphatic), *He* shall bear witness concerning Me.

There is large revelation and guidance for thought in these words, each particular having force in the direction of theological statement, but here bearing intentionally on the historical mission of the Spirit. This definite mission is expressed by the future, "I will send," the action of the Sender being emphasised by the use of the pronoun (ἐγὼ πέμψω); while in the later clause the present tense, "who proceedeth," marks this sending as a special stage in a going forth that is continuous and of old. The use also of the preposition παρά in both clauses makes the passage a statement on the active mission, not an abstract doctrine on the eternal procession, of the Holy Ghost. The twofold phrase, "the Spirit of truth which proceedeth from the Father," raises the truth intended above all partial or secondary senses to the highest conceivable ideal.

The object of this mission is briefly expressed, to be enlarged afterwards, in its proper place, "He shall bear witness concerning me." Christ

is the power for life and healing in the world; but for this He must be known. He has not been known in his personal manifestation; He is to be known by testimony, — a method which has the advantage of extending to all mankind through all ages. The first witness being given once for all, is propagated to the end of time. From the beginning to the end it is a witness concerning Christ.

The witness is twofold — that of the Paraclete, and that of the Apostles — but the two form one testimony. There is a reason for each: for that of the Paraclete, because He is "the Spirit of truth which proceedeth from the Father"; for that of the Apostles, "because ye are with me from the beginning," — the beginning, that is, of the manifestation and ministry. They are witnesses of facts, of words and deeds, of impressions which they have received in personal observation and habitual intercourse. This nearness to the person of Jesus, and companionship through all his time, is recognised as a qualification for his commissioned witnesses, as St. Peter states at the appointment of Matthias, "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the day that he was received up from us, must one become a witness with us of his resurrection" (Acts i. 21, 22). And this qualification

is constantly insisted on in their teaching. "We cannot but speak the things which we have seen and heard," — "We are witnesses of all things which he did"; and so they speak continually. On this testimony the Church is founded, holding the historic facts, as St. Luke says, "even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word" (i. 2).

St. John in his old age, solemnly concluding the apostolic testimony, uses words which involve the twofold witness of the senses and of the Spirit.

> "That which was from the beginning, which we have heard, which we have seen with our eyes, that which we beheld, and our hands have handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye may have fellowship with us" (1 John i. 1–3).

The witness of the senses and natural impressions is supplied by that which is seen and heard and looked upon and handled. The witness of the Spirit gives assurance that all this is "concerning the Word of life," and is a manifestation of the life, "the eternal life which was with the Father." "It is the Spirit which beareth witness because the Spirit is truth." The historic facts of word and deed, of passion, resurrection, ascension, are mys-

teries as well as facts, revelations of the unseen. Their true character and effect may be — from the nature of the case they must be — felt by instinctive apprehension, and deduced by necessary inference; but more than this was needed for the clear view and certain testimony of these transcendental truths. The heavenly things needed a heavenly witness to interpret and certify them. The disciples would feel the need. The more exalted were their own apprehensions of all that had passed before them the more would they feel that these thoughts were too great for them, passing into "the deep things of God," and calling for a higher teaching than that of a human understanding and reason. At the time that Jesus is speaking, they scarcely know what their mission will involve, in the fulness and grandeur of the witness to be given; but they will know it soon, and at the same time will feel the presence of another mind than their own, which, in them, and with them, will testify of Christ. When this witness came it consisted in a distinct conscious experience, in the recognised unity of a common inspiration, in concurrent influence on other souls, in sudden communications of light and power, and in manifold preternatural gifts, all converging in support of the one Gospel, and the testimony to Jesus as the Christ, the Son of God, and to the life that is through his name. In the strength of this twofold

witness the Apostles stood forth before the world: "We are witnesses of these things, and so is also the Holy Ghost which God has given to them that obey him" (Acts v. 32).

CHAPTER XV

TREATMENT BY THE WORLD

XVI. 1–7

If the Speaker had been only giving information, or treating of a subject, He would have continued the account of the witness of the Spirit to the world by telling what He was about to tell of its character and effects. If we omit the first seven verses of this chapter, then the prediction proceeds in order: "He shall bear witness of me, and ye also shall bear witness; and when he is come he shall reprove the world," etc. But these are words of love; and the emotions and anxieties of love break in on the course of consecutive thought. The situation created by "ye also shall bear witness" is before the mind of Jesus; that in which He will leave these men who are to be with Him no more, but to witness for Him to the world. Why has He spoken thus concerning the world and its hatred? There was need for such words then; there would be greater need soon.

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues:

yea, the hour cometh, that whosoever killeth you shall think that he offereth service to God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (1–7).

These are words of considerate forethought, and of sympathy with trials that are coming and with sorrow that is come; but are spoken on account of danger, and rather for safety than for comfort, as it is said, "that ye should not be offended."[1] The word denotes, not the displeasure or pain of

[1] The words (*σκάνδαλον*, *σκανδαλίζω*, offence and offend) belong to the region of Christian thought (Vox solum biblica et ecclesiasticæ. — Grimm). The idea is that of an obstacle in the path, against which the foot strikes, with the shock to the frame and feelings which all know, and with the effect of causing the man to stumble or fall, or perhaps to cease following, and turn out of the way. This is what the English "offend" properly means. Our common use of the word has rather limited its impression to the shock of personal displeasure; and the Revised Version, to avoid that impression, has generally dropped the word, and substituted "cause to stumble," often with so clumsy an effect as to make it one of the blots of the version. It is better to keep "offend" as a biblical word used in its proper sense.

these experiences, but the shock which they would give to faith by contrariety to what seemed just expectations, and to old religious associations. Instead of a manifestation to the world which the disciples thought to behold, there was to be only a testimony which they themselves must give; instead of a restoring the kingdom to Israel, the scorn and hatred of Israel itself, with the strange distress of persecution by religious authorities, with consent of religious people, acting from religious motives. These things were of a kind to perplex the mind, stagger faith, and imperil their witness for their Master, or even their adherence to Him. The main points of these experiences are touched in few words, and with explanations which ought to satisfy. They shall put you out of the synagogues (*ἀποσυναγώγους ποιήσουσιν ὑμᾶς*), an excommunication from fellowship with their people, not only bringing painful consequences, but in itself most distressing to religious minds. Yea, more than that, — every one who kills you will think that (*λατρείαν προσφέρει*) he offers an act of devotion to God. Strange condition of mind! Yet one well within the capacities of misinformed conscience and the curious resources of self-deceit. Not only on the part of Jews, but within the Church itself, sad illustrations have abounded of this kind of "service to God," often in extremest forms, commonly in minor persecutions. To those

who had to suffer from this perverted zeal it would be a support to know that it proceeded from ignorance. They will do these things because they have not known (*οὐκ ἔγνωσαν*), did not recognise what was before them in the revelation of the Father and the Son. As it was with Jews who persecuted Christians, so with Christians who have persecuted Jews, and with Christians who have persecuted Christians. Things have been done "to the glory of God" and "in the name of Christ," of which He who looks down from heaven could only say, "They have not known the Father nor me."

However (so we may understand the words), enough has been said for the purpose, which is in the future rather than the present. When the hour is come, you will remember these warnings, and that it was I (*ἐγὼ*) who told you; and all that happens will recall this evening and my foreseeing love.

But these warnings were not new; hence the next words present no little difficulty both to readers and expositors: "These things I said not unto you from the beginning, because I was with you." Passing intimations of trial are not inconsistent with this statement, as not being distinct; neither would the prediction in Matt. xxiii. 9 be so, clear as is its announcement of tribulation, hatred, and death; for those words are themselves part of

the final prophecy, and spoken but two days before these. But it is otherwise with the words in Matt. x. 16–25, for they are both early and distinct. Some commentators have satisfied themselves by saying that the former teaching on persecution was comparatively dim; but it is not so with this passage, which stands in the first Gospel at the beginning of the apostolic commission. Critics who arrange things as they please consider this to be an instance of the habit of that Gospel to consolidate scattered teachings, in this case recording as at first what was really spoken at last. This is a violent supposition; and, moreover, the passage has its appropriate fitness in the place assigned it. The Twelve are chosen, and receive a charge, and are sent forth on a short experimental mission prelusive to their future work. The Lord foresees what that future work will be, and his words (as is common with Him), beginning with that which is at hand, pass on to that which follows. He sees them delivered up to councils, and scourged in synagogues, and brought before governors and kings for his sake, and for a testimony to Jews and Gentiles; and here only, in all the previous teaching occurs the promise of the Spirit as sustaining their words and speaking in them. Thus He did say these things "at the beginning," when the Twelve first became Apostles, as indeed was proper to the occasion. But the Authorised Ver-

sion augments the difficulty by giving a defective translation. The word (ἐξ ἀρχῆς) is not *at*, but, as in the Revised Version, *from* the beginning, and is distinct even from the usual form so rendered (ἀπ ἀρχῆς). It is used only in one other place (vi. 64), where also it refers to the beginning of apostleship, and means literally *out of*, or *forth from*, the beginning, expressing, in conjunction with the tense which follows (εἶπον), consequence and continuity. Thus we hear the Lord as saying that after the first He has not been used to tell them of these things because He was with them, and these experiences lay then in the future, and there were other subjects for his intercourse with them from which these darker thoughts might divert their minds. The children of the wedding do not fast while the Bridegroom is with them. It is otherwise when He must be taken away from them; and that time is now.

"Now," He resumes, "I go unto him that sent me." So recurs the ever-present thought which ought to awaken enquiry leading into faith and hope. To this the disciples could not rise. "None of you asketh me, Whither goest thou?" Some time before Peter had asked, and Thomas had implied it; but these had been voices of desolate perplexity, and there was no real spirit of enquiry, because sorrow had filled their hearts. So sorrow works when it fills the heart, keeping

out everything but itself, like a heavy cloud over the mind, excluding lights that should be breaking in, and sometimes in the darkness shewing as simply evil things which are really good. Jesus knew their sorrow as that of nature and affection; and He felt for it in all tenderness, as still He does in other cases where sorrow fills the heart.

"Nevertheless," He says, "I tell you the truth. It is expedient for you that I go away." Strange as it sounds to you, it is the truth, and it is I who tell it to you (the arrangement and the use of the personal pronoun are emphatic). It is for your interest and advantage that I go away. There is loss and gain; but the loss itself is gain, as Augustin frequently insists, and as all more spiritual thinkers expound. It has been often shewn how the withdrawal of the visible presence of Jesus was for the disciples salutary progress and advance. In these arguments two leading ideas may be distinguished. It was the end of tutelage which would have kept them children, and the removal of a veil which would have kept them carnal. The first reason is incidental to the natural constitution of man; the second is inherent in the supernatural scheme of things.

It belongs to human nature in childhood, or in stages analogous to childhood, to be formed by external supervision, and in maturity to be set free from it; and there is a time when prolonged

supervision would not promote, but arrest, maturity. The greater independence of judgment and action has its risks; but the virtue of the child who is kept right is of a less perfect character than that of the man who keeps right himself. The time had come when it was better for these disciples to pass out of the first stage of discipline into one which would test the principles and powers they had gained, and to exchange the eye ever upon them, the word ever in their ears, the visible presence which had made their life and safety, for a state in which service, loyalty, and love would be strengthened by more independent exercise, and an obedience of sight would become obedience of faith. It was good for them to be with Jesus; it was better to prove that they had been with Him. Even in this sense it was expedient for them that He should go away.

But this was the more superficial gain. Still more necessary, in the order of grace, was the removal of the veil which would have kept them carnal. The presence of Christ in the flesh, so great a help to the life which they had lived, would be a hindrance to the life which they were to live; for it must have kept their minds in relation to Him in the region of the visible, the corporeal, the external. While He sat there before them in the body, it was hard to enter into the mystery of a spiritual union, or duly to appre-

hend the divine in the human.[1] Man is by nature slow to pass beyond sight and sense and the affections which these can generate. Indeed, there has been too much evidence in historical Christianity of the disposition to "know Christ after the flesh," and to fashion his religion to a corresponding character.[2] His warning on that subject

[1] Augustin is frequent on this point. In his Sermon on the passage CXLIII., "Merito dictum est, *Expedit vobis ut ego Vadam.* Semper quidem divinitate vobiscum est; sed, nisi corporaliter abiret a nobis, semper ejus corpus carnaliter-videremus, et nunquam spiritualiter crederemus." Again in CCLXX., "Videtur mihi quod discipuli circa formam humanam Domini Christi fuerunt occupati, et tanquam homines in homine humano tenebantur affectu. Volebat autem eos affectum habere divinum, et de carnalibus facere spirituales. . . . Carnales vero esse desistetis, si forma carnis a vestris oculis auferatur, ut forma Dei vestris cordibus inseratur."

[2] "True it is that, while it is the glory of the Church of Rome to have preserved the Confession of Christ, the Son of the living God, through so many ages, notwithstanding the open assaults and insidious snares of numberless forms of heresy, that Church has ever been especially apt to lose sight of the spiritual and divine truth in the outward human form. She has been unable to recognise how it was expedient that Christ should go away. She has never been content, unless she could get something present, — a vicar, images, outward works, actual sacrifices with priests to offer them, real flesh and real blood. She chose, rather, to defy the evidence of the senses than not to have an object of sense. Yes, assuredly it is a great sin of the Church of Rome, that, in the words of Augustin, 'amabat Dominum Jesum Christum, sicut homo hominem, sicut carnalis carnalem, non sicut spiritualis majestatem.' This, however, has been a great difficulty in all ages and under all forms of the Church." — HARE'S *Mission of the Comforter*, Note C.

was connected with the lesson of his departure. "What, then, if ye should behold the Son of Man ascending up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken to you are spirit and are life" (vi. 62, 63). For this reason, and in the same sense, He may well say, "It is expedient for you that I go away."

But the removal of hindrances is here not the cause of the advantage asserted, but only the condition of it. The cause of advantage is not in greater maturity or spirituality of mind, but in the coming of the Paraclete. "If I go not away, the Comforter will not come unto you, but if I go I will send him unto you." There is precision in the language which the English can barely indicate. Two words for "go" are used, — the one (ἀπέλθω) denotes departure from the place left — in this case, from earth and men; the other (πορευθῶ), passage to the place and the end sought — in this case, to heaven and God. The first is an inevitable incident; the second is the effectual act. Before this Jesus had said He would send the Spirit if He went to the Father; here He says He cannot send Him till He does. It is an impossibility noted elsewhere (vii. 39). "The Spirit was not yet, because Jesus was not yet glorified." One stage of the dispensation must be finished before the next ensues; and

rights of gift must be purchased before they are used. There must be departure from one scene of action to another; and the departing steps must be death, resurrection, ascension. Then, when men are redeemed and the Son of Man is glorified, the conditions will be fulfilled, and the Spirit will be his to give, and theirs to receive. These qualifying conditions are not now to be expressed. When they have occurred they will be understood under the Spirit's teaching. Now it is enough, "If I go, I will send him unto you."

CHAPTER XVI

CONVICTION OF THE WORLD

xvi. 8–11

The discourse returns to the point which it had reached before (xv. 26, 27), and resumes the subject of the witness to the world. It was to be a twofold witness, by the Paraclete and by the disciples; and the mention of their part in it had diverted the course of thought to the trials which it would involve for them. Love had delayed for a moment in order to recognise and provide for these experiences. Now the Lord continues the prediction of the mission of the Paraclete, still associated with that of the disciples, as shewn by the last words, "I will send him (*πρὸς ὑμᾶς*) *to you.*" There is no mission to the world but through them. So the account of this mission divides itself into two parts, — one of conviction to the world ("When he is come he shall convict the world"); one of teaching to the disciples ("When he is come he shall guide you into all the truth").

The first account is given in a few words, which

yet describe the nature of the witness, discriminate its subjects, and intimate its effect.

"He, when he is come, will convict the world in respect of sin, and of righteousness and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world is judged" (8–11).

Here are large subjects and pregnant principles of thought described in brief expression. That makes exposition difficult,—a difficulty (so I have found) rather augmented than relieved by study of numerous commentaries and disquisitions.

[It may be of preliminary use to notice the inadequacy of our language to supply a precise rendering of the original. We have no exact equivalent for ~~ἐλέγξει~~, the word rendered in Authorised Version 'reprove,' and in Revised Version 'convict.' The English Hexapla shews these other renderings, 'He shall reprove the worlde of synne, righteousnesse, and doom' (Wycliffe); 'He will rebuke the worlde of synne,' etc. (Tyndal and Cranmer); 'He shall argue the world of sin,' etc. (Rheims). The Revised Version translates the word, which is frequent in New Testament, differently in different passages: in one (Matt. xviii. 15), 'shew him his fault'; in many, 'reprove'; in more, 'convict.' 'Reprove' would answer well enough, if taken in its old sense of confuting and proving the contrary,[1] for the Greek word expresses an

[1] REPROVE: from Fr. *reprouver*, Lat. *reprobare*, to prove the contrary of a statement, refute, disprove.

What doth your arguing *reprove*.—Job vi. 25.

If it shall require to teach any truth, or *reprove* false doctrine, or rebuke any vice.—*Homilies*, p. 8, l. 24.

Reprove my allegation if you can,
Or else conclude my words effectual.
—*Shakespeare, Henry VI.*, III. l. 40.

Aldis Wright, *Bible Word Book*, p. 506.

argument to show that a way of thinking is wrong in order to set it right; but as 'reprove' now conveys a different impression, the word 'convict' may serve best.

"But it will require explanatory construction; for though to 'convict a man of sin' is an English idiom, to 'convict him of righteousness' is not. So we must preserve the force of the preposition (περί), 'about, concerning, in respect of.' The statement will then be clear that the Spirit will convict the world of false ideas and grave mistakes concerning sin, righteousness, and judgment.

"To these verbal explanations may be added another on the word 'because,' which in English has various intentions. The conjunction (ὅτι) here (as often) expresses a fact, alleged as a reason for something else (*e.g.* John ii. 18, 'What sign shewest thou, seeing that thou doest these things?' ix. 17, 'What sayest thou of him, in that he opened thine eyes?'). Thus the facts are given as reasons by which the world ought to be convinced 'about sin, seeing that they believe not on me, about righteousness, seeing that I go to the Father, and about judgment, seeing that the prince of this world is judged.' The facts, as exhibited by the Spirit, will be sound reasons for these convictions.]

It is (we observe) to the world that this argument is to be addressed, — the world which has been described as not knowing God or Christ, as prone to hate and ready to persecute. But it is not to be let alone because of this hostile attitude, or abandoned to this evil condition. Divine love does not retire at the first rude repulse. On the contrary, it will return to the charge with fuller testimonies, more urgent appeals, and on a wider field, in the power of the Holy Ghost. By Him

the clear light of revelation shall be thrown on all that is past, and the true state of the case between God and the world shall be definitively stated.

The subjects of this controversy are the three great topics which form the domain of conscience, and involve the present and eternal interests of mankind, — Sin, Righteousness, Judgment. The words at first stand alone, and are not to be read as absorbed into the clauses which follow. They are correlative terms, representing the ideas of a grand trilogy and the facts of an awful drama. These are the subjects of the old controversy which dates from the fall of man, which the prophets carried on, and which they invoked creation to attend, "Hear, O ye mountains, the Lord's controversy, and ye strong foundations of the earth." But now a change has come over it. In the manifestation of the Son of God, the controversy has reached its climax and been brought to the point of decision, and must henceforth be conducted under altered conditions and with other arguments than before. Not only is the natural tendency and prevailing sentiment of the world all wrong on these great subjects, but by a new test this has been more than ever proved to be the case. Therefore the Spirit of the Lord, coming with fresh power on the scene, must lift up a standard against it.

The standard is the testimony of Jesus, the

witness to be borne concerning Him; for that goes straight to the centre of these questions, as being the questions that He came to solve. In Him the crucial test has been applied to unbelief, the root of sin. In Him righteousness has been first realised in man, and then enthroned with God. In Him the power of evil has been overthrown in conflict and left under sentence of judgment. At the time of speaking, none of these things were understood; and the decisive error of the world was concentrated in its error on the person of Christ. It had not believed in Him, and felt neither the guilt of the unbelief nor the state of sin which it discovered. It had not recognised the one perfect example of righteousness; on the contrary, it had counted his righteous claims to be crimes, and reckoned Him among the transgressors. It saw judgment executed, not by Him, but against Him, and was at that moment delivering Him to death.

The Spirit is to shew the truth of the case in all these respects; and the words which describe his witness are adapted to the situation in each particular, and correspond to thoughts immediately present at the time. That of the unbelief of the nation weighs heavily on the mind, as expressed in the sad conclusion (xii. 37–50) and accentuated in words just spoken (xv. 22–25). That of departure to God and withdrawal from human eyes is the ground-thought of this whole discourse. That

of the judgment of Satan has come strongly into view, as shewn by the last words in the Temple, "Now is the judgment of this world; now shall the prince of this world be cast out" (xii. 31). These three facts in earth, in heaven, in hell, the Spirit will use, in order to convict the world by the revelation which they make on sin, righteousness, and judgment.

How this was done in the first stage of his action we read in the earlier part of the Book of Acts, in which the sin of that unbelieving generation is arraigned, the righteousness of "that just One" who is exalted to the right hand of God is proclaimed, and the certainty of coming judgment is pressed home on men's souls, all testified with inspired voice by the Apostles, and felt with thrilling effect among the people.

In that first stage the account here given of the mission of the Paraclete is historically interpreted by a decisive fulfilment, which is as yet limited and local. But the interpretation is expanded when the mission enters on the larger world, and in contact with mankind in general, develops its deeper spiritual intention. The controversy of the Spirit with the world is permanent and universal; still it turns on sin, righteousness, and judgment, and still it is carried on, not by abstract arguments about them, but by the witness to Jesus Christ and to the great facts of his history. This

is the Gospel which the Holy Ghost gave and which He ever uses for his work of conviction by the mouth of the preacher and in the heart of the hearer.

This is the power which awakens in men's minds, as nothing else has done, the sense of *sin*. The sense of sin results from nearness to God, and the Gospel brings God very near to us by a full manifestation and a direct appeal made in the person of his Son, and made to us as sinners. His name is called Jesus, for He saves his people from their sins. Reprobation of sin, bearing of sin, redemption from sin, forgiveness of sin, deliverance from sin, are the first ideas represented by that name. He to whom this appeal of grace is made, and by whom it is disbelieved and refused, remains under sin. "He that believeth not is judged already because he hath not believed on the name of the only-begotten Son of God" (iii. 18). That unbelief is a proof of the sinful state and a final sin itself; for sin, being followed to its last defences by the Spirit's revelation of the Healer and Redeemer, is left without excuses, so far as that revelation is rejected. And thus "He shall," the Lord says, "convict the world in respect of sin, in that they" (not "it," but "they," not the world collectively, but men personally) "believe not on me."

This, again, is the power which, as a necessarily

correlative act, gives to the world a new sense of *righteousness*. While the world knew not where to look for righteousness, as realised in man and sealed of God, its dubious and confused ideas respecting it had some excuse, though its false and perverted ideas had none. Things were changed when the Spirit presented to the world the great Object of faith, in One who had "fulfilled all righteousness," realising it perfectly in human life, and then receiving the seal of it, in that He went to the Father. That fact was conclusive of the truth of his mission, of the justice of his claims, and of recognition in heaven as "Jesus Christ the righteous." Having been "manifested in the flesh," He was "justified in the spirit, and received up in glory." This is briefly contained in the words "Because I go to the Father."

But what is the significance of the added words, "And ye behold me no longer"? Many commentators treat it as a mere amplification of the departure, but as such it would hardly have a place in these brief utterances. Some observe, "the fact that He gives his invisibility this personal turn and reference to the disciples is an expression of his sympathetic love."[1] But that personal intention would have required the pronoun (ὑμεῖς), and it would be scarcely in place in an account of conviction to the world. Rather it appears to imply

[1] Luthardt.

that the cessation of visibility on earth and the close of human observation is the condition of a true recognition. In some degree that is true in general. Character, especially righteous character, is best recognised when life is completed and observation terminated. Therefore it is when ye no longer behold me (*θεωρεῖτε*) as spectators of what is passing, you will have the whole history before you as completed in its last stage and ended by death and departure, and you will then receive its full impression. So it has been. It was seen that both in action and in suffering the work had been done and the victory won, not by power, but by righteousness. The world had before it a perfect example and a new ideal. Jesus had stamped his image on the inmost consciousness of man and at the centre of human history. In that character it stands without a rival, in the opinion even of those who refuse to believe on his name. Those who do believe see that "God has made the Holy and the Just both Lord and Christ," the "King of righteousness" and the author of it, the type of righteousness by what He was in the flesh, the source of it by what He is in the Spirit.

How He is the source of it to us is a further question. A distinct doctrine concerning his communication of this righteousness and our justification in it, has been drawn from this passage

by Augustin and Luther, and by many others. But it is rather attached to the words than deduced from them.[1] In fact, it belongs to a later stage of the divine teaching, and is part of the instruction to the Church rather than of the witness to the world.

Once more, it was the same revelation by the Spirit which established before the world the truth of *judgment*. Were there no judgment, there would be neither sin nor righteousness; for it would be no moral world which had no moral government, and law would be futile if it were not to be vindicated, and conscience would be silenced if it had no support. Hence those who looked on the course of this world were often shaken in mind by the disordered scene, which gave too much occasion for the doubting and sometimes taunting question, "Where is the God of judgment?" (Mal. ii. 17). We know the anxious debates and the agitated appeals on this subject, which are heard from Prophets, from Psalmists, and in the Book of Job. And the apparently wavering conflict between right and wrong was in reality even more serious than it seemed; for what took place on the surface had springs and supplies unseen, and there was a prince of this world behind the world itself.

[1] The justness of these inferences is maintained by Stier with some pains, but, I think, without success.

Great was the need for One who should "bring forth judgment unto victory." "For this purpose the Son of God was manifested, that he might destroy the works of the Devil" (1 John iii. 8). He came to decide the conflict, and on the cross it was decided. In that desperate attack on the righteous One in whom he "had nothing," the enemy suffered irremediable defeat, and fell under irrevocable judgment. As yet it is not the world which is judged, but its Prince. Christ came "not to judge the world, but to save the world." For the purposes of that salvation, the Spirit witnesses that the issue is decided by what has taken place; that in one and the same act sin is atoned for, righteousness victorious, and the Prince of this world cast out; and that the consequence follows in the certainty of judgment to come. "God hath appointed a day in which he will judge the world in righteousness by him whom he hath ordained" (Acts xvii. 31). This was one of the voices by which the Apostles awoke the world, for ever a mighty power for missionary success, perhaps in these days scarcely as much used as it ought to be, and as it was by them. But for all men the testimonies concerning sin and righteousness derived, and still derive, force, from the testimony of a fixed and final judgment, making it felt that "the kingdom of God is not in word, but in power."

These, then, are the subjects of the controversy with the world, and the lines on which it is now to be conducted; but what is to be its success? The word employed does not promise success. The result of the conviction may be persuasion in some cases, or hardening in others. Yet the better result is suggested, if not announced; and it cannot be thought that so great an Advocate in so great a cause will testify, argue, and plead in vain. In respect of a controversy with the world, we may distinguish the general and superficial effect in the multitude and mass of men from the deep and true effect in individual souls. The general is indeed the consequence of the individual effect; for personal conviction diffuses itself in proportion to its intensity, as a current in a narrow channel, increasing in force and volume, rises over its boundaries and occupies with wider and shallower waters the surrounding scene. And besides this power of influence, the witness of the Spirit has its own natural effect, inasmuch as in one part it consists of evidences and inferences level to the common reason, and in another part it appeals to the deepest needs and best affections of our nature, and so has a proper fitness to overcome the resistance which it meets with from other causes, and to win its way to a large and general acceptance. And this is what happened; the Gospel gradually extending its moral victory all along the line. The

world, as such, after a time of struggle and violence, succumbed at last; admitted faith in Christ to be duty, and unbelief to be sin; recognised his claims to be righteous, and Himself to be the standard and source of righteousness, and bowed in distant fear before One who would "judge the quick and the dead at his appearing and his kingdom." This submission to Christ, and the consequent Christianity of the leading nations of the world, was the work of the Spirit, as being wrought by the Gospel which his inspiration gave, by preachers filled with his power, and (we may add) by those wider influences by which at times He moves multitudes in the way of preliminary preparation. So far the world has been not only convicted of error, but convinced of truth, and, having identified itself with the Church of Christ in respect of the confession of his name, exhibits in large and lasting characters the success of the witness of the Spirit.

Yet the controversy is not over because the world and the Church thus interpenetrate each other. A battle is not over, when the lines are no longer seen, in opposite array, but are lost to view in the confusion of close quarters or scattered fight. Only those who can look from higher ground see distinctly how things are going. Christendom has ever shewn, and still shews too plainly, that the conflict concerning sin, righteousness, and judg-

ment is going on ; and within the area of superficial conquest the true successes of the Spirit have to be won in individual souls from age to age. In the experience of human hearts the work goes on, often as a keen and painful conflict, confuting false reasonings and casting down vain defences, overcoming error and wrong by truth and right, and substituting for the principles of the world the living word of Christ. Thus is the promised Spirit at work among us, translating men from the death of sin to the life of righteousness, and from the fear of judgment to the joy of salvation.

"To Him, therefore, the gracious Comforter, who convinces us of sin, and of righteousness, and of judgment, and to Jesus Christ, the Lord of our faith and our righteousness, by whom the Prince of this world was judged, and to the blessed Father, who vouchsafed to send his Son and his Spirit for the redemption and sanctification of mankind, be all praise and thanksgiving and glory and adoration from angels and saints world without end."[1]

[1] Last words of HARE's "Mission of the Comforter."

CHAPTER XVII

ILLUMINATION OF THE CHURCH

v. 12–15

THE outlines of a great history have been drawn, creating an anxious outlook for the disciples; for the work of the Spirit in the controversy with the world involves the necessity of his work in those who are to conduct it, and concerning this they need information and assurance. Then there is yet much to be said, as, indeed, there always is in a last interview. And how much is often left unsaid for want of time or for other reasons! There is another reason here: —

"I have yet many things to say unto you, but ye cannot bear them now."

If the Lord has them to say, they will be said, but not now (ἄρτι) at the present moment. At the point which has been reached in preparation and capacity, the minds of the hearers would be unequal to sustain them: they would be like too heavy a weight laid on one whose strength was immature. Thankfully do we observe the consid-

erateness of our Master's teaching, its proportion to what minds can bear, its partial discoveries and gradual developments, and its reticence till it is time to speak. We trace this characteristic in Jesus as an educator. He says things here which He would not have said a year before; and has things yet to say which He will not say now under present conditions of thought. The conditions will be altered when the events have taken place. After the death, the resurrection, the ascension, and the coming of the Holy Ghost, these truths will find their place in prepared hearts.

Who that knows his own mental history does not feel grateful for these words! They tell us of tender consideration for immature stages of thought and wise methods of gradual advance in spiritual apprehension. Did not the prophet say of the good Shepherd, "He shall gently lead those that are with young"? It was spoken not of sheep, but of minds. He will not deal precipitately with the processes of travailing thought or impatiently with yet imperfect conceptions. We yield ourselves more trustfully to the Teacher who knows what is in man, and leads his disciples on as they are able to bear it.[1]

[1] "The principle on which Christ conducts his teaching is that the full greatness of a truth is not unveiled until the eye has been strengthened, and a hope is not shattered until its compensation has been provided. It is because He is the Educator, who in nature lets the blossoms fall only when the fruit forms,

But these words of Jesus, besides their considerate tone, have also a distinctly important place in the course of revelation. They decide a question of the greatest moment. It may be stated thus: Are we to limit the teaching of Christ Himself to the words recorded in the Gospels as spoken by his lips? Does his authority extend to what may seem to go further than this, in the testimonies of the Acts or the doctrine of the Epistles? The question is, indeed, fully answered in other ways; but these words are a turning-point. Even in his last recorded words, Jesus has not delivered all that He has to communicate. He has yet things to say, — many things, — and those of greatest weight and moment for the perfecting of his doctrine. How these communications will be made, and what will be their nature, the following words explain: —

"Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and

and suffers the leaves of last autumn to remain on trees whose young buds need such shelter. . . . There are in the teaching of Christ, both in the Bible and in Providence, — reticences and pauses which temper the truth to feeble minds as clouds chasten light." — *Sermons by J. Ker, D.D.*, 2d Series. Sermon on "Christ's Reticence in teaching Truth," beautiful in thought and expression.

shall declare it unto you. . . . All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you" (13–15).

It is a great promise, expressed with careful precision. We note the distinct, emphatic words — *He* (ἐκεῖνος) the personal Agent, not an emanation or influence — *the Spirit of truth* (τὸ πνεῦμα τῆς ἀληθείας) assuring by his own nature the truth that he teaches — *when He is come* (ὅταν ἔλθῃ), not merely given, but coming, and that at a definite time, when his fresh instructions will be opened — *He will lead you* (ὁδηγήσει ὑμᾶς) as a guide leads in the way, by steady advance, rather than by sudden revelation. It will be a leading the mind forward according to its proper working, in apprehensions that are cleared as they proceed. He will lead you *into all the truth* (εἰς τὴν ἀλήθειαν πᾶσαν), the truth, that is, of the Gospel, the word of life and salvation, into all of it, completing the communications already made.[1]

Those communications have indeed comprehended all the truth, but, in respect of its higher mysteries, implicitly and by anticipation. It could not be otherwise. The teaching of Christ in the flesh is a progressive course, implying events which are near, but have not yet happened, and

[1] "Cette verite, d'après XIV. 6, c'est Jésus lui-même, sa personne, sa parole, son œuvre. Voilà le divin domaine dans lequel l'Esprit leur servira de guide." — GODET.

preparing a revelation which is yet to come. His sayings, in their form parabolic, and in their method occasional, provide in a remarkable manner the materials and certificates of that revelation. But they await their explanation from the events, and their full interpretation by "the Spirit of promise." That is here assured to the men then present, and to such as shall be joined with them in their great commission to mankind. Therefore, to them belonged the promise in an exceptional sense, as first recipients of the teaching which should lead them into all the truth, in order that their words might serve to lead others into it. Thus the apostolic teaching is for all generations the teaching of the Spirit, and we receive it as such, being sealed to us by this promise. To use the words of Godet, "The word xiv. 26, He shall bring all things to your remembrance, whatsoever I have said unto you, formulates the inspiration of our Gospels; that in the present verse formulates the inspiration of the Epistles and Apocalypse."

Yet does the promise extend beyond this immediate and fundamental application. It is the property of believing enquirers in all ages and generations, to their unspeakable encouragement and comfort; and it is ever being fulfilled in individual cases, though in various measures, according as the work of the Spirit is conditioned by the mental atmosphere through which He

breathes. Only the truth, into which separate souls or Christian societies are led by the Spirit of truth, can never be any other than the truth, "which was once for all delivered to the saints," by those who first "preached the Gospel (to the world) with the Holy Ghost sent down from heaven" (Jude iii. 2; 1 Pet. i. 12).

Lest it should be thought that this later stage of teaching is not to be ranked with the first in respect of divine authority, the Lord proceeds to say that, as those former communications came straight from the source of eternal truth, so shall it be also with these. That which Jesus had asserted of his own teaching in the past, the same does He assert of that of the Paraclete in the future. "He will not speak from Himself," as a separate or secondary originator of revelation; rather, He shall be as one who hears on the one side all that He speaks on the other.[1]

[1] Augustin expresses the difficulty which he felt in regard to this language as used concerning the Spirit. In the case of Jesus it seems to him more easy to understand as applicable to his position in human nature and to his words spoken in the flesh. In the case of the Spirit, he finds the exposition in his essential nature as derived and proceeding from the Father and the Son, and concludes a careful argument by saying, "He will not *speak* from Himself, because He *is* not from Himself; but what He shall hear, He will speak. From Him He will hear from Whom He proceeds. For Him to hear is to know, and to know is to be; and from Him from Whom He proceeds is his being, his knowing, and his hearing." He then deals with the question of the future tense as superficially at variance with the eternal

These things He shall shew or declare (*ἀναγγελεῖ*). It is a high-toned word, proper to the announcement of things otherwise unknown. It is used elsewhere of the announcements made by the Apostles to the world (Acts xx. 20; 1 Pet. i. 12; 1 John i. 5, etc.), here of the like announcements made by the Spirit to the Apostles, and is impressed by a threefold repetition at the close of successive sentences.

The subjects of the information, thus to be heard and given, are described in few, but grand and comprehensive words; and first it is said, "He shall shew you (*τὰ ἐρχόμενα*) the coming things." It is not only the gift of predictive prophecy, partial and occasional as that was, which is here intended. That would scarcely have been placed in the forefront of this account of the teaching of the Holy Ghost. Rather we should read the words as closing the assertion of the absolute truth of the teaching by a comprehensive statement of its nature. "Whatsoever he shall hear he will speak, and he will declare to you the coming things." At such a prospect expectation rises, imagination kindles, and information is sought. For its proper purposes it will be given; including, as I think, the whole dispen-

knowing and hearing. The whole argument exhibits the deeper line of theological thought, for which every suggestion in this discourse was taken. — In *Joh. Evang. Tract.* XCIX.

sation of the future. There, in the realm of expectation, the coming things (τὰ ἐρχόμενα) will take the place of the coming One (ὁ ἐρχόμενος) on whose actual advent they ensue. The new Covenant supplanting that which will vanish away, the development of its truths and mysteries, the powers of the world to come which it will disclose, the life and experiences which it will create, the forms in which it will express itself, the shape and order of the Church, its extension over the world, the course and consummation of its history with the ultimate issues afterwards, such as they appear in the Apocalypse or in St. Paul's doctrine of the expectation and destiny of the creation (Rom. viii.) and of the resurrection of the dead and the eternal and glorious kingdom (1 Cor. xv. and elsewhere), — these, I say, are the coming things which the Spirit will bring out of darkness into light.

This illumination of the future world of thought and faith is to be concentrated in one focus, namely, in the revelation of the glory of Jesus Christ. He is the great subject of the witness of the Spirit before the world and within the Church. For conviction of the world it was before said, "He shall testify of me." For teaching of the Church it is now said, "He shall glorify me." Has this been done? How amply, how fully, we see for ourselves as we turn to the apos-

tolic writings. Jesus Christ shines forth in every page in lofty testimonies, adoring ascriptions, doctrinal expositions, and practical pleadings. And as He was glorified at first in "the faith once for all delivered to the saints," so has He been ever since in the creeds and confessions, the liturgies and doxologies, the hymns and celebrations, of the whole Catholic Church; and at the same time by the trust and the love, the confidence and devotion, the labours and martyrdoms of believers in all ages, "a great multitude which no man can number of all nations and kindreds and peoples and tongues." Thus in fact has the Spirit glorified the Lord Jesus in the Scriptures, in the Church, and in the souls of men.

But, in the announcement made, there is more than the fact, — there is the intimation of the lines on which it should be done. "He shall glorify me, for [ὅτι, because] he shall take of mine and shall declare it unto you." Only thus, indeed, can any glorifying be true. It must consist in the showing forth, not of accidents and accessories, but of that which truly belongs to the person glorified, that which he is in himself and has of his own. So it is in this great saying, "He shall take of that which is mine" (ἐκ τοῦ ἐμοῦ). One dares not distribute this collective word, or break it up into particulars which would be short of its meaning. But we observe that it contains

a division in itself; for it is said, not that the Spirit will declare to you that which is mine, but that He will take *out of* that which is mine and declare it to you. Not all that is Christ's, not all that is known of Him in worlds above, or that will be known by us hereafter, is matter of present revelation, but what constitutes his relations with ourselves, and what for the present it concerns us to know.

For this saying the Lord gives a reason which carries it into the depths of the mystery of the Godhead. "All whatsoever the Father hath are mine: therefore said I that he taketh of mine, and shall declare it unto you." The assertions are clear; but what means the word "*therefore*"? Perhaps we may understand it thus: All things that will be communicated are indeed the Father's: I have therefore called them mine, because not these only, but all things whatsoever the Father hath are mine: and it is out of those vast and boundless treasures that the Spirit, "who searcheth all things, yea, the deep things of God," takes what it is seen fit that He should impart to men.

The saying completes the expression of the consciousness which has pervaded the whole discourse. From the first word, "Believe in God, believe also in me," the sense of the ineffable union has mingled with every successive topic; and all the relations of Christ to his people, and

of his people to Him, in the economy of grace have been shewn to rest on the essential relations of the Son to the Father and of the Father to the Son in the co-eternal Godhead. These profound implications reach their close in the last words, to be repeated a few moments after in the Prayer, with even greater fulness. "All things that are mine are thine, and thine are mine." In that Prayer the consciousness which has pervaded the intercourse with men finds in communion with the Father its explicit, unreserved, and serene expression.

This truth of the unity of nature and consequent community of possession in the Godhead underlies and sustains all other truths, out of the fulness of which the Spirit still takes the things of Christ to shew unto us.

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art
Who dost thy sevenfold gifts impart.
. . . . . .
"Teach us to know the Father, Son,
And Thee of both to be but one;
That through the ages all along,
This may be our endless song,
Praise to thine eternal merit,
Father, Son, and Holy Spirit."

CHAPTER XVIII

THE SORROW AND THE JOY

v. 16–22

THE discourse draws to an end. Its consoling and revealing words have been sufficient. Its instructions have fixed the faith resulting from the past, and its promises have prepared the higher faith of the future. The manifestation in the flesh has been shewn as passing into the manifestation by the Spirit. Through the whole has run the line of implied revelation of the eternal Godhead, in the relations of the Son to the Father and of the Spirit to the Father and the Son. The interest of early writers was ever most strongly attracted to these theological implications: that of later commentators has been more restricted to the primary application of the words to the mind of the disciples at the time and to the subsequent Christian life; but these instructions are given as resting on the higher mysteries behind them.

From the great subjects which have been opened Jesus turns to his hearers, to prepare their minds

for the changes so close at hand; for things are now to be transacted at brief intervals and in quick succession.

"A little while [He says], and ye behold me no more; and again a little while, and ye shall see me." (The addition in this place of "because I go to the Father" is excluded by the best authorities.)

In this short sudden word there was something startling in its notice of quickly coming changes, and something perplexing in the language which described them. It was left to take effect. The Speaker must have paused; for the hearers, who till now had listened in silence, began to question among themselves. They had heard much that was beyond them. Each successive saying might have awakened wonder and prompted enquiry. It was so at first. Then they felt, as usual, free to say what occurred. Peter, Thomas, Philip, Jude, had each taken up a word which had struck him, and uttered at the moment what he felt. But soon they spoke no more. How natural was this effect of the discourse as it proceeded! While they listened, they saw that greater depths of truth were opening out before them; they felt themselves on the threshold of some unknown spiritual change, while their Master's person as He spake of Himself seemed ever assuming a more divine mystery and majesty. Such impressions would secure a rapt, if perplexed, attention. A sense of awe would steal

over their minds, while at the same time "sorrow filled their hearts" at the plain intimations of departure and the tone of a great farewell. It is likely that there were pauses between some of the announcements previously made which would have given opportunity to speak. Certainly there was one such, when it was said, "Arise, let us go hence." But they remained silent; and now, though "desirous to ask Him," they could not venture to do so. Not all, but some of the disciples (ἐκ τῶν μαθητῶν) began talking in low tones to one another.

"What is this that he saith unto us: A little while and ye behold me not; and again a little while and ye shall see me: and Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith."

We cannot wonder at their questions. The two little intervals of time, — the being not seen and seen again, — and this in view of what had been said before, "because I go to the Father," — these are such words as events only can explain. Even commentators who have the events to guide them have differed in their interpretations; and the most painstaking of them all has said, "The longer we pause before the Word, the more cause do we find to *ask*, even as expositors, What is it that he saith?" (Stier). But the discrimination in the verbs employed affords sufficient guidance, and

leads us to interpret as follows. A little while (it was but a few hours), and then "ye behold me no longer" (*οὐκετι θεωρεῖτέ με*): I shall have passed from the visible scene and from the observation of spectators (that is the kind of seeing which the verb intends). "Again a little while" (of but little longer duration),[1] and "ye shall see me" (*ὄψεσθέ με*), with another kind of seeing, one in which the natural sight becomes spiritual vision; and my presence will be no part of the visible scene, yet assured by occasional discoveries to the end that it may be recognised for ever. The risen and living Lord shewed Himself to the eye of sense that He might remain before the eye of faith, not as a memory, but as a presence, once impressed in a few hours of partial disclosure, then perpetuated through all ages by the revelation of the Spirit.

This answer will come to the questioning disciples in the swift course of time. What they need now is, not information *how* these things will be, but some preparation for their own experiences under them; and this they receive.

"Jesus perceived that they were desirous to ask him, and he said unto them, Do ye enquire among yourselves concerning this, that I said, A little while, and ye behold me not,

[1] "That *μικρόν* points in *both* cases to an interval needs no proof on account of the *πάλιν*. The translation is false, therefore, which gives And then shall ye *for a while*, a little time, see me (as if *κατὰ μικρόν*), for I go (presently again) my way to the Father." — STIER.

and again a little while, and ye shall see me? Verily, verily, I say unto you that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.

"A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.

"And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you" (19–22).

Jesus notices what is passing among them, apprehends their difficulty, and Himself takes up the question which they have feared to ask, as at other times He had been used to note their words and interpret their thoughts. Here, as ofttimes, his answer meets the enquiry rather in its spirit than its words. He tells them what these opposite conditions, so near at hand, so quickly succeeding each other, will be to them, what will be their effects in sorrow and in joy.

The time when they behold Him not will be one of sorrow indeed, of bitter and, as it will seem, hopeless grief. "Ye," He says, "shall weep and lament." There is no doubt what manner of mourning this intends. It is mourning for the dead, to which the words employed properly apply (κλαύσετε καὶ θρηνήσετε ὑμεῖς). It will be mourning for a dead Christ, and therefore, for a dead cause, over which the world will rejoice, as

over a power which it has conquered and crushed. Yes! He says again, Ye shall be sorrowful, sorrow stricken (λυπηθήσεσθε). Well did He understand that sorrow of theirs which would be an attendant shadow of his own. He saw them in the desolation of bereavement, confounded by the horror and mystery of an inexplicable event, and feeling as if all faith and hope were gone from their souls, because He who had inspired them was dead. Yet shall it be but "a little while," before their sorrow "shall be turned into joy" (εἰς χαρὰν γενήσεται), shall pass into it in the way of natural consequence, the very cause of the sorrow proving to be the cause of the joy.

So it is, as in the often-cited example of "the woman when she is bringing forth" (ὅταν τίκτῃ). It has its full meaning here. The inevitable "hour come," its fearfulness and its pains, — pains which are the conditions of the result, — the shortness of the time, the greatness of the change, the joy of new experiences and expectations on account of a life begun and a "man born into the world" — all concur to describe the critical hour in the great history of redemption. I cannot agree with those who would reduce the resemblance only to the succession and contrast of sorrow and joy, exclusive of the fundamental fact of birth, which is in each case the cause of all. In Christ the human nature, which He had made his own, received a

new birth through death and resurrection. He came forth, as it is written, "the firstborn from the dead" (Col. i. 18); and, through a crisis in which the analogy holds, as the Apostles expressed it, "God having loosed (τὰς ὠδῖνας) the birth-pains of death, because it was not possible that he should be holden of it" (Acts ii. 24).

To the disciples at the time, this character of the crisis was, of course, unknown; yet were they participants in its experiences through their real union with their Lord, a reason which is implied in the word "*therefore*." "And ye therefore now have sorrow." The association of their hearts with Him made them, in their own way, sharers in the anguish of the time, as it afterwards made them sharers in the joy which followed. The sorrow is spoken of in the present tense (νῦν μὲν ἔχετε), "Ye have it now"; for its first sad amazement was already upon them. The joy is expressed in the future as lying beyond it. "I will see you —your hearts shall rejoice." There can be no reasonable doubt as to the moment of the change. As the sorrow was felt under the shadow of death, so the joy was found in the light of resurrection. It broke upon them, when "Jesus stood in the midst, and said unto them, Peace be unto you; and when he had so said, he shewed them his hands and his side. Then were the disciples glad when they saw the Lord" (xx. 19, 20).

Some recent commentators, guarding, as it appears, against the limitation of this promise to "the external seeing of the Risen One," have shewn a disposition to slight the application to the experiences of the Resurrection, in favour of "the beholding Christ in the Spirit." They might as well slight the day of Pentecost in regard to the promise of the coming of the Holy Ghost on account of subsequent presence. All turns on the Resurrection; and without the experiences of that time there would have been no beholding Christ in the Spirit. Then was the morning hour. The morning is part of the day, and, if with a less perfect light, has a freshness that is all its own; but its joy consists in being the commencement of the day. So was it with the first fulfilment of the promises. "Ye shall see me — I will see you again." Its gladness was its own in freshness and surprise, but really as the earnest of permanent joy. It was a seeing that could never be lost or dimmed, but on the contrary grew clearer as it became more spiritual. Therefore is it not only said, "Your hearts shall rejoice," but also, "Your joy no one taketh away from you." How could it be taken away? "Christ, being raised from the dead, dieth no more: death hath no more domain over him. For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God" (Rom. vi. 9, 10). The living

Lord is the joy of his people; and, because his life is eternal, their joy is permanent and secure. Let there be in our hearts the faith which unites our lives with his, and there comes a crowning sense of secure possession of all which that life includes. Then "we are persuaded, that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is Christ Jesus our Lord."

These are the confidences of faith, belonging to the day which now is. Beyond it there is another day to break, with another kind of seeing, and another kind of joy; but that final prospect is only implicitly included in the language of the present promises.

CHAPTER XIX

THE INTERCOURSE OF THE FUTURE

v. 23–28

THE question on the mystery of disappearance and reappearance has obtained a larger explanation, not as to the manner of it, but as to the character of this "little while," as the inevitable hour of transition, and as to its effects in brief anguish and lasting joy. But another question has been raised by the enquiry itself, by the fear to utter it, so unlike the usual habit, and by the spontaneous answer which it obtained. These mutual communications which have hitherto subsisted — are they reaching their end? This intercourse between the Master and the disciples — how can it be resumed after the great changes which are at hand? The verses which follow deal with the subject of enquiries and applications on the one side, and answers and instructions on the other, — in fact, the intercourse of the future as compared with that of the past. They therefore form one section, notwithstanding apparent

breaks, and a section that comes naturally at the close of the discourse, which is itself the close of these communications in the flesh.

How unspeakably precious has this intercourse been! how quickening and elevating and informing! how inexhaustible in its interest! how open and easy in its confidence! Freely have the disciples uttered the thoughts that were in their minds, and asked the questions that rose to their lips, save only in some exceptional moments when it is noticed that a special sense of awe arrested the usual habit.

"What might this parable mean? — Declare unto us this parable? — Why speakest thou to them in parables? — Who then can be saved? — Knowest thou that the Pharisees were offended? — How say the Scribes that Elias must first come? — Why could not we cast him out? — We have left all and followed thee; what shall we have therefore? — Lord, add to us faith. — Lord, teach us to pray."

Thus naturally and truthfully had they been used to ask; and ready and kindly were the answers given to their words, and still more to their thoughts. There never was, there never could be, any converse so stimulating to the mind, so purifying to the heart, one which so enlightened ignorance and corrected error, which entered so deeply into the secrets of the soul, or threw such clear light on the mysteries of life, or gave such large materials for reflection, or such sudden

flashes of discovery of the heights and the depths of truth. Bare and desolate in comparison seemed every other quarter to which an enquiring mind could turn: "Lord, to whom shall we go? Thou hast words of eternal life." What is now to become of this intercourse, which has been the happiness of the past, and this freedom of enquiry, which has been a main feature of it? How shall it be in this respect with the future day when the change announced has come?

"In that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

"These things have I spoken unto you in proverbs: the hour cometh when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father" (23–28).

The time, then, of familiar converse will be over: yet it will prove to be not so much terminated as transmuted. "In that day" another kind of intercourse will exist.

That day broke at the Resurrection and attained its settled light at Pentecost. Then "the hour came" from which things would be as they are here described. In the occasional intercourse of

the forty days the disciples did ask something and hear something as of old, yet the former day of living and conversing together was over, and the new day had begun. Only there was granted an intervening period of twilight in which the Presence shewn at unexpected moments and vanishing from sight, and sometimes rather felt than seen, prepared them for that other kind of seeing and for that other kind of intercourse which were to ensue and to endure.

But how will that intercourse be new? Wherein will it differ from that which it succeeds? This is what the Lord tells them; assuring its future privileges by the "Amen, amen, I say unto you," which indicates the strength of the affirmation and the importance of the revelation. There will be differences, He says, both in the human applications and in the divine response.

The applications of the disciples will be addressed more immediately to God, and will accordingly take another tone. The line of separation is drawn by the words, "In that day ye shall ask me nothing," or more literally and more emphatically (ἐμὲ οὐκ ἐρωτήσετε οὐδέν), "(Of) me ye shall not ask anything. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name." The difference in the Person to be immediately addressed is marked by the arrangement of the words. Jesus present in

the flesh has been the recipient of questions and appeals, which are now to be addressed to the Father to whom He goes; for He came not to arrest our minds on Himself, but "to bring us to God." Yet does He not cease to have his part in this intercourse which He opens to his people. The passage combines, or so to speak interfuses, with wonderful completeness, the seemingly diverse truths of an immediate access to God and the mediation which creates it. It is an access open and direct, and Jesus seems, in a sense, to retire, in order to make it so. "Me ye shall ask nothing. What ye shall ask the Father He shall give. I say not that I will pray the Father for you, for the Father himself loveth you." Yet does He withdraw from one position only to occupy another; He ceases to interpose in order to introduce. That which is given of the Father is given in his name; that which is asked by the applicant is to be asked in his name. Of that which is asked in his name He says, "I will do it"; and of the Father's personal love and ready welcome, that it is "because ye have loved Me and believed that I came forth from Him." Thus, as the Apostles taught, He gives us "access with confidence," but it is by the faith of Him, and it is "through Him that we have access by one Spirit unto the Father" (Eph. ii. 18; iii. 12). So the lines are drawn in these last words for the doctrine of the Church

and for the consciousness of Christians on the great subject of intercourse with God. Thus by these words of Jesus does the future doctrine of the Church receive its direction as to the terms and character of communion with God in Christ.

There have been deflections from the line thus laid down. On the one side, there has been an inclination to slight the necessity of the divine economy of mediation, and to treat the access described as a natural and independent right in our relation to the Father of the Spirits of all flesh. On the other side, there has been a tendency to give to this mediation a character too separate, and, as it were, substantial, almost arresting the mind upon itself. I cannot but think that a certain cast of evangelical religion among us has addressed its hymns and devotions directly and singly to the name of "Jesus" in a disproportionate degree, and in a tone not quite accordant with his own teaching on access to the Father. It is a failure, not in truth, but in the proportions and relations of the truth.

On the great ordinance of the use in prayer of the prevailing name, there has been a previous occasion to speak. Its significance and importance were impressed in the early part of the discourse, as they are reaffirmed at its close. There it was in connexion with the works for which special gifts would be needed; here it is in respect

of general intercourse with God. But, as is fit, it is in this place expressed more distinctly, as differentiating the communications of the future from those of the past, when, from the nature of the case, it would have been premature. "Hitherto have ye asked nothing in my name." The reasons for doing so were not yet disclosed. It is also expressed more largely as the means for attaining a perfected joy. "Ask and ye shall receive, that your joy may be fulfilled" (πεπληρωμένη). The joy which in its essence none can take away from us, in its measure may be more scanty or more full, in proportion to our practical and habitual use of the vast resources opened in this access to the Father.

The tone of the communion of the future is yet further distinguished from that of the past by a change in the word which describes it. Two words are employed for asking, for which the English supplies no discriminating equivalents: the one (ἐρωτάω) means asking, primarily in the way of enquiry, secondarily in that of request; the other (αἰτέω) asking, in the way of petition. The first word belongs to terms of a nearer relationship than the second does. The first is used (v. 19) of the enquiries addressed to Jesus by the disciples (which, it is said, are soon to cease), and also (v. 26) of the applications of the Son to the Father. The second is substituted (v. 23–24) to

express the applications of the disciples to God.[1] This verbal distinction implies the difference in the intercourse of the future dispensation, as compared with that of the past, on its human side; that is, in the applications of men to God.

On the other side, a change is announced in the character of the divine communications. "These things have I spoken to you in proverbs: the hour cometh when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father." The Teacher will be still the same, but (so to speak) his style will change. It is obvious that the words, "These things have I spoken to you," apply not to this discourse only, though in it the proverbial character is conspicuous. It applies to the general teaching in the time which is ending, from which that of the coming time will differ. The difference will be that of speaking plainly (παρρησίᾳ) instead of speaking in proverbs (ἐν παροιμίαις).

We have no better word than "proverbs," but, as commonly used, it bears too narrow a meaning. We must take it as describing a prevailing character of our Lord's personal teaching. This we

[1] The word ἐρωτάω is also, in the prayer which follows, the address of Jesus to the Father (xvii. 9, 15, 20). I nowhere find it employed of the intercourse of men with God, save in one case of an enquiry rather than an intercession for others (1 John v. 16), where there is a significant change from the words αἰτέω and αἴτημα, which express the actual petitions.

observe, not only in the large amount of professed parables, but in a habit of proverbial sayings, — sayings, that is, which glance by us as condensed and momentary parables; sidelong intimations of what can scarcely be said directly; suggestions of much which it would take long to tell; lessons drawn from the visible scene, and interpreting the eloquence of nature. Often do these sayings take the shape of proverbs, and have, in fact, become proverbs of his kingdom, being complete in themselves, terse and pointed, fashioned for common memory and common use; sometimes, by strong antithesis or seeming parodox, fitted to arouse reflection, and to fix on the mind some pregnant truth or principle of thought or conduct. This character of our Lord's teaching is peculiar and distinctive and proper to a ministry which was to comprise the substance of an entire revelation, yet only to initiate the exposition of it. That initiatory purpose is asserted in this discourse; and the form or method of instruction is here represented as an evidence that the time for shewing plainly had not then come, but also as a pledge that it is about to follow.

This plainness (*παρρησία*) which is to distinguish the communications of the future has on its side a larger sense than that of mere plainness of expression. It intends that freedom of speech which follows when reserve is laid aside. Used

adverbially, as here, it is rendered in different places by the words "openly," "boldly," "plainly"; and as a substantive by "boldness," "freedom of speech," "confidence." The promise is that the reserve imposed by a yet unfinished history, by a manifestation in the flesh, by the incapacity of the hearers, and by their graduated education, will then be succeeded by clear, full, unrestricted information, fitted to create in those who receive it that "full assurance of understanding" which contributes so largely to the "full assurance of faith." Thus our Lord undertook to teach, and thus He did teach in the dispensation of the Spirit, informing first "the Apostles whom He had chosen," and through them, and with them, the Church which they founded.

The subject of this teaching is said to be "concerning the Father" (*περὶ τοῦ πατρὸς*); and the verb here translated "tell" connects the teaching with the Father as its source (*ἀπαγγελῶ*, according to the best reading). The mention of the highest subject includes all that is derived from or subordinate to it; in other words, all relations of God with men. So is Jesus Christ in heaven the mediator in the communications of God to man; and so also is He mediator in the communications of man to God, for in these "Ye will ask in my name." Yet, as already observed, this action is guarded from an error which might

lessen the fulness of the access which He gives. "I will tell you concerning the Father — but I say not that I (ἐγὼ) will ask the Father concerning you"; or (less literally), "that I will pray the Father for you," in such a sense as to supersede your own rights of welcome.

As some minds have felt a difficulty in this saying, and as its subject is one of prime importance, the following observations may be made: —

1. It is *one statement*, in which the first part makes the second more emphatic, and guards against the feeling that there is any unwillingness in the Hearer of prayer, which the pleading of the Son must overcome.

2. The *wording is guarded*. "I do not say that I will pray the Father for you."[1] He does not say that He will, neither does He say that He will not. Immediately after He is heard saying, "I pray for them (περὶ αὐτῶν ἐρωτῶ, the same words as here), for them whom thou hast given me" (xvii. 9), an earnest of that enduring office of which it is written, "Who is at the right hand of God, who also maketh intercession for us." The

[1] I cannot but think that in the rendering, "I will pray the Father *for* you," the Revisers have failed to give the antithesis which is presented in περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν and ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. I will tell you concerning the Father — I will ask the Father concerning you. The translation — I will pray for you — requires that the words "pray" and "for" be taken in their larger sense.

present words avoid any denial of such general intercession, while obviating a probable misconstruction.

3. The personal interest at the throne of grace is ascribed to a *definite reason.* "Because ye have loved me and have believed that I came forth from God." In proportion as the petitioner may have fallen short of this condition, and have need of restoration to it, there will be felt a need for a more special intercession. So this Evangelist writes in his Epistle, "These things write I unto you, that ye sin not; but if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins" (1 John ii. 1). It is the position of a Christian as having sinned (evidently by definite act) which is provided for in the exercise of the Advocate's office, and by his righteousness which covers the sin of the offender. In penitence and the pressing sense of sin there is refuge in this specific office of Christ, to which we turn with an authorised and consoling trust.

"When I have erred and gone astray
Afar from thine, and wisdom's, way,
And see no glimmering, guiding ray,
Then, Saviour, plead for me.
When Satan, by my sins made bold,
Strives, from thy cross, to loose my hold,
Then with thy pitying arms enfold,
And plead, O plead for me."

The communications with God intended in the text are of another kind. They are those of the normal state of confidence, proper to active love to Jesus and settled faith in Him.

That love and faith are here recognised in the disciples, and they are assured of the acceptance and communion which will ensue. The love is expressed as that of personal affection (πεφιλήκατε), which makes them *friends* of Christ. But this would have been an incomplete condition without the definite faith. "Ye have believed that I came forth from the Father." Both must go together to create the true relations with Christ. There is need at all times to assert it; there is a special need now. There is a cast of religion among us which feels the wonderful attraction of the person of Christ, and is eloquent in sincere expressions of admiration and affection for Him as known in history, but which remains silent before his higher claims, and does not advance into the faith which "believes that He came forth from the Father" in the sense in which He Himself asserts it. But this faith is the turning-point, including, in the way of necessary consequence, all his teaching, his work, and his nature. Jesus sees that his disciples have really, in measure, attained it. He recognises that attainment here, and again affirms it in a still more solemn moment. "Now they know that all

things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given them: and they have received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me" (xvii. 7, 8).

The faith thus described is the key of the situation. It will unlock and open all the treasures that are in Christ. Therefore is it taken as a sufficient conclusion to what has been taught and learned, and becomes the crowning word in a final affirmation, which sets the seal upon this faith and summarises in brief and precise words the mission of Christ in relation to the Father and to the world, as interpreted by its origin and its end.

"I came out from the Father and am come into the world.
Again I leave the world and go to the Father."

According to the preferable reading the significant change of the preposition (ἐκ in place of παρά) makes the truth as enunciated by the Lord deeper than the truth as apprehended by the disciples.[1]

[1] On this point it is sufficient to cite the note of our most careful commentator:

"No phrase could express more completely unity of essence than the true original of these words (ἐξῆλθον ἐκ). Thus the Lord, while he recognises the faith of the disciples, lays before them a revelation of deeper mysteries. The verse is, indeed, a brief summary of the whole historic work of Christ; clause answers to clause: the Mission, the Nativity; the Passion, the Ascension." — WESTCOTT.

But however it may be read, and however it was then apprehended, one thing was certain. This last utterance of Jesus was decisive on the character of his appearing in the world. He was not, then, as He had seemed to be, a member of the human family and a part of the visible scene in the same sense that other men are. "I am come into the world and again I leave the world," are acts of personal will, making life on earth a voluntary visit. "I came out from the Father, and I go to the Father" are revelations of an eternal home in God. Thus the life of Jesus upon earth stands out in a new light, cast upon its brief passage by its origin and its end, and thrown into high relief on the background of an eternity before it and after it. What must be the purpose of such a visit to the world! What must be the efficacy of its work, and the authority of its words! Does not this explain much that had been past comprehension? Does it not make miracle natural, and deep sayings inevitable? Certainly there is a proportion in things, above all in things divine: and He who "came forth from the Father and was come into the world, and again was leaving the world to go to the Father" must have come for a predestined purpose to which word and deed would correspond. The special acts are, then, no longer matter for wonder; the wonder would be if they had not been special. Such a mission

must have its own laws of necessity (*το δέον*) and of fitness (*τὸ πρέπον*). This announcement, not new, but now more plainly made, might well be felt to harmonise all that has been spoken and interpret all that has been done.

CHAPTER XX

THE LAST WORDS

v. 29–33

Now no longer questioning with one another, but speaking out with common voice.

"His disciples say, Lo, now speakest thou plainly, and speakest no proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: By this we believe that thou camest forth from God" (29, 30).

They speak as men who find their thoughts understood, and feel their minds relieved. We almost wonder at this decisive effect of a saying, which seems but little in advance of what had been spoken before. But the effect is evident. The word had been, to them, a concise interpretation of their Lord's mission and person, making clear and certain what had been dimly or doubtfully apprehended. Jesus had said that a time was coming when He would speak plainly; and He is speaking plainly now: a time when they would not ask Him anything; and now they have not needed to ask. The spontaneous word has an-

swered and dispelled the last hesitations of faith. "By this," they cry, or (more literally) "*In* this," — this sense of a direct communion and interpenetration of spirit, — "in this we believe that thou camest forth from God."[1]

The rejoinder comes quickly, falling strangely on their ears:

> "Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone" (31, 32).

Well might the question be asked; if the faith which should bring confidence, elevation, and strength will break down in an instant, even in the course of the next hour. Yet is the faith real. It has just been recognised: "Ye have believed that I came forth from the Father" (27). A moment later it will be still more solemnly affirmed. "They have known, of a truth, that I came forth from thee; and they believed that thou didst send me" (xvii. 8). Hence many commentators,[2] thinking that the faith cannot be questioned, read the words as indicative, not as inter-

[1] It is observable that the three prepositions used in the several statements, and all rendered "from," give precisely three different measures of apprehension of the truth: ἀπό (here) gives the least defined relation, expressed by the disciples themselves; παρά (v. 27), the more close and personal, virtually recognised by them; ἐκ (v. 28), the most intimate and profound, present to the mind of the Lord.

[2] *E.g.* Bengel, Luthardt, Godet, Stier.

rogative: "Now ye do believe." But it is better as we read it, connecting more naturally with what follows. The question is not a denial, nor even a doubt on the part of the speaker: rather it is an exclamation prompted by the scene which rises to his view. In all its striking contrast between word and deed, it would, of itself, and to one who did not know the heart, suggest a question of dissent. The "now" which the disciples had alleged as of a state attained, is altered to another "now," expressive of the actual juncture,[1] the very moment. "Behold," He says, "the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone." What kind of faith is this which will be tested with such a result? If it be true, yet how doubtful at the time! how unlike what was supposed! how precarious and infirm! To many believers have such moments of failure come, with like experimental discoveries. Rather, we must say, who has not known them? The question, "Do you now believe?" has often struck on our hearts with the awakening power of a just reproach.

The words which tell of the weakness of the disciples, at the same time reveal the feelings of the Lord. He sees these lovers and believers, such as they were, all the friends He had on earth, in sudden panic fugitive and gone, scat-

[1] νῦν οἴδαμεν — ἄρτι πιστεύετε;

tered each to his own, the very brotherhood broken as having lost its unifying centre, and Himself left alone with his enemies. It must be so. "Smite the shepherd," it was written, "and the sheep shall be scattered." Alone He must be; for none could share his work, as was said in prophecy, "I have trodden the wine press alone, and of the people there was none with me." But neither the fulfilment of prophecy, nor the necessary course of events, preclude the natural feelings. Even when there can be no partnership or help, there is comfort in faithful companionship. Jesus owned that comfort when He said, "Ye are they who have continued with me in my temptations." He asked it when He said, "Tarry ye here and watch with me." If all loving hearts know it, it could not but be known to the most loving heart of all. But it is to be lost at the crisis of need; and there is not merely a statement of fact, but a genuine tone of sadness in the words "And shall leave me alone." Desertion and loneliness in the day of danger and distress are always deeply felt. So it was with St. Paul, "At my first answer no man stood with me, but all forsook me: may it not be laid to their charge" (2 Tim. iv. 16). Not with soreness, but with tenderness, is this trial mentioned here. It was right that the hearers should know that it was felt: yet not in the way of reproach, for a consoling thought goes with it.

"Ye shall leave me alone,
"And I am not alone; because the Father is with me."

Then there is no real loneliness. The forsaking of men and the loss of human companionship are sad, but the unseen fellowship remains as an unchanging consciousness. Only as the climax of anguish will there be the final mystery of its suspension. The bitter cry, "My God, my God, why hast thou forsaken me?" tells of the opposite and habitual experience over which that dark cloud was passing.

"I am not alone, because the Father is with me." Very thankful have believers ever been for these words, which find, as they were meant to find, an echo in their hearts. Loneliness is one of the trials incidental to the Christian state, and in some circumstances a necessary consequence of its principles. A bereaved person left alone in the world, a solitary missionary among the heathen, a child of God in tents of Kedar, a godly member of an irreligious family, a pastor labouring without help or sympathy, — these and others in like conditions have known the truth and comfort of the words, being well assured that, if they belonged to Christ, they belong of right to all that are in Him. For them, indeed, this presence of the Father is made more close as coming through the presence of the Son. "Truly our fellowship is with the Father and with his Son Jesus Christ"

(1 John i. 3). Thus through all ages and in various trials and emergencies have the disciples of Jesus found his words fulfilled in themselves, "Not alone, because the Father is with me."

The time is now past, and the discourse must end. The needful teaching has been left to the Church for ever, but in words addressed to the men there present, in loving care for their actual necessities and for the experiences on which they must enter.

"These things have I spoken unto you that in me ye may have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world" (33).

Peace, Tribulation, Victory, — these are the watchwords of the future, and each is assigned to its own source and sphere. Peace, the comprehensive blessing, the sense that all is well, the state of a mind at rest, is to be had in Christ, the grounds of it being in his person, and the enjoyment of it in union with Him. To lead into that union and peace all these words have been spoken. Tribulation, the pressure of outward suffering and inward trials of feeling, is to be endured in the world, because of its opposing forces, its antagonistic spirit, and its generally disordered state. This experience already exists: ("ye have" is the true reading, not "ye shall have") it is consequent on contact with the world.

Thus "the Church and the Christian lead a two-fold life, in Christ and in the world at the same time, the former as exact and real as the latter,"[1] and, it may be added, the former often more consciously realised when the latter is most dark and troubled.

Yet this co-existence of peace with tribulation could not satisfy, and indeed could not be maintained, if peace were all. It is not all; there is victory, and it is gained already. "Be of good cheer: I have overcome the world." The word *θαρσεῖτε* — "be of good cheer, of good courage, take heart, be confident" — supposes here, as elsewhere, that there is cause for depression.[2] Indeed, there was abundant cause in all that was to be encountered and all that was to be borne. But there was even greater cause for courage and confidence. Victory is secured. "I have conquered (*ἐγὼ νενίκηκα*); I have overcome the world." The victory had been continuous all along the line of conflict. The work of Jesus had been aggressive against the spirit and habits of the world, and defensive against its adverse influences and malignant efforts. These had been defeated, and He had maintained his position with unchanging

[1] Luthardt.

[2] *θάρσει τέκνον*, Be of good cheer, child: thy sins are forgiven thee (Matt. ix. 2). *θάρσει θύγατερ*, Be of good cheer, daughter: thy faith hath made thee whole (ix. 22). *θαρσεῖτε*, Be of good cheer; it is I, be not afraid (xiv. 27).

superiority and achieved his object of establishing in the heart of the world the principles of truth and the powers of salvation. The victory, then, was already decided, to be on the morrow perfected on the cross, whereby not only the world was conquered in its last desperate effort, but its Prince was judged and crushed. Therefore He says, "I have conquered," — marking by the personal pronoun the victory as wholly his. "It is," says Luther, in his own fervent way, "as if He wished to say: Write the I with a very large letter, so as to grasp it in your eyes and heart. The victory is already there, and all is overcome; only be undespairing and hold fast to it. All has been done; world, devil, and death are beaten and lying on the ground; heaven, righteousness, and life have the victory."[1]

Thus we witness the victory; but we are to share it, else would the call to courage be vain, or at least would have only the power of example. The example and the call of a victorious leader, "the Captain of our salvation," would naturally rouse the spirit of his followers; but in the present case there is more than that. "Be of good cheer; I have overcome the world," is not only a call, but a promise, — a promise of an associated presence and communicated power. His servants believed it, and found it true. "Not I," they

[1] Luther, as quoted by Luthardt, iii. 187.

said, "but Christ liveth in me." "I can do all, through the in-strengthening Christ." "I glory in my infirmities that the power of Christ may rest upon me." "In all these things we are more than conquerors through him that loved us." The last words were spoken in view of the greater tribulations which belong to the days of keenest conflict. But the world is overcome not only on critical occasions or on some conspicuous arena. It is the common history of the children of God, the effect of the life which is generated in them. "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world but he that believeth that Jesus is the Son of God?"[1] In obscure lives and secret exercises this victory is evermore repeated, through the same power which the same faith secures, sometimes in hard-won battles, sometimes in serener conquests. It is St. John who thus interprets his Master's word, and we see what hold it laid upon his mind. Only four times in the rest of the New Testament do we meet this word *νικᾷν*, "to conquer or overcome," and twenty-four times in the writings of St. John. It pervades the Apocalypse, which is the revelation of conflict and victory; and in the Epistles

[1] Gal. ii. 20; Phil. iv. 12; 2 Cor. xii. 9; Rom. viii. 37; 1 John v. 4, 5.

to the seven Churches "he that overcometh" is heir of the successive promises. In the last of the series these are linked to the word which here announces the victory of Jesus: "He that overcometh to him will I give to sit down with me on my throne, even as I also overcame and sat with my Father on his throne" (Rev. iii. 11).

The word has been reserved to the last moment. Jesus spake nothing prematurely. Only when the end is come does He use the language of one who overcomes. Then does He conclude his teaching in the flesh with a final saying, which might breathe courage and confidence into the disciples whom He leaves, and into those who in all generations should believe on Him through their testimony. So it is provided that the last word of the last discourse shall sound the note of victory for ever.

"BE OF GOOD CHEER;
I HAVE OVERCOME THE WORLD."

Part III

THE PRAYER

CHAPTER		PAGE
I.	Its Scope and Order	331
II.	For his Work and Glory	340
	2 Sections.	
III.	For the Disciples	359
	4 Sections.	
IV.	For All Believers	385
	3 Sections.	
V.	The Sequel	407

Part III

THE PRAYER

CHAPTER I

SCOPE AND ORDER

"These things spake Jesus, and lifting up his eyes to heaven, he said, Father, the hour is come." 17/1

So discourse to men has passed into converse with God.

The disciples stand by in silent and absorbed attention while the words of this high communion fall distinctly on their ears. Their minds, exalted by the great thoughts through which they have been led, have just found vent in the confession, "Now we believe that thou camest forth from God." All the more intense must have been the feelings with which they found themselves present at an act of divine intercourse, such as, it appears, they had not been privy to before. We read that "Jesus was alone, praying," that He "went into a mountain to pray," that He "continued all night in prayer to God"; but his followers were not ad-

mitted to those retirements. Only at some critical moment, as when the results of the ministry became apparent,[1] or at the grave of Lazarus,[2] or in the strain of feeling on occasion of the appeal of the Greeks,[3] ejaculations of deep significance had been heard from his lips. But this is no momentary utterance. It is a collected sustained address to the Father, at the close of the mission upon earth, presenting the work which has been done, demanding the glory that should follow, and pleading for those who must be left, and for the course and consummation of their service. The sense of so great a confidence was a new experience to the disciples, thus attending their Master into the secret place of the Most High.

We in a measure share their feelings, and desire, likewise, to share them in silence. Students, expositors, commentators find themselves in a different relation to words when they are spoken, not to men, but to God. Yet, as spoken aloud, they have a secondary purpose, and assume a character that brings them more within our reach. "Orat Patrem," says Bengel, "simulque discipulos docet." He prays the Father and at the same time teaches the disciples. If so, reflection becomes a duty, and the expression of it is made a right. Yet the treatment of words belonging to another level of intercourse than that on which

[1] Matt. xi. 25, 26. [2] John xi. 41, 42. [3] xii. 27, 28.

we stand, must be restricted by a special reverence and a greater sense of incompetence. A commentator seems to hear the warning, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few" (Ecc. v. 2). It is also the more proper that they should be few, inasmuch as the Prayer gives final utterance to preceding thoughts, and its topics therefore are, to a certain extent, the same as those which, in their didactic application to men, have been here treated of already. On these accounts I attend the ascending Prayer with less certainty of verbal interpretation, and with more restricted observations, and as following at a greater distance, than was the case in listening to the Discourses.

In passing from the one kind of utterance to the other, we must make the transition, in the first place, with a due sense of the relation between the two. We must think of the Prayer, not as separate from the Discourses, nor as an appendix to them, but as their proper consummation, winding up all that has been spoken and linking it to the throne of God. The revelations, instructions, and promises, made to the disciples, receive the highest possible interpretation and confirmation when resumed in the converse of the Son with the Father. They hear then, how

their own state is regarded, how their own interests are pleaded, and their own prospects are disclosed in an act of divine communion, which to that end is made audibly in their presence. In this sense it is a part of the teaching which they receive, and an essential part of it, shewing it as sealed and registered in heaven. The Prayer is to the Discourses an act and deed of ratification, a sealing and signing of their teaching before God. So Calvin has said, "This prayer of Christ was a sealing of the precious teaching, as well that it should be ratified in itself, as that it should create sure faith in his disciples." So also Bengel. "In this prayer He embraces all that from chapter xiii. 31 He has said, and sets his seal to all things already done, looking to things past, present, and future. It is a tacit intimation of the new Pentecost at hand. Who would not rejoice that these things which Jesus spake with the Father are written and remain? In all the Scripture this chapter is in words most easy, in their meanings most profound." This "obsignation" of the Discourses is justly noted by these authorities as the effect and purpose of the audible Prayer.

It is indeed from a lofty and serene standpoint that Jesus here surveys the past and the future, binding together the ministry, now ended on earth, with the history which is to follow, and disclosing in clearer light both the human and the divine in

his own person, and the offices which He fulfils for us.

First, then, regarding the Prayer as a whole in this last point of view, we feel how it completes the impression previously made in regard to the *person* of Christ. If there is any light in us, it is when we are speaking to God that we recognise our real state and stand in our true position. On what terms then, and in what tones, does Jesus on earth converse with the Father in heaven? This prayer is solitary among all the prayers of mankind, separated from all others by a perfect illumination, which is at the same time a perfect repose. It has no voice of confession, deprecation, supplication; no echo, however distant, of recognition of sin, no tone that is touched with a feeling of demerit or defect; only the certain consciousness, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." There is no intimation of infirmity or entreaty for help; for self only one request, "Glorify thy Son that thy Son also may glorify thee." So much may be said on the side of the human history. But there are deeper tones than those of human sinlessness. How significant, how eloquent, is the simplicity of the address! a single word marking the true relation, "Father, Holy Father, Righteous Father!"[1] Then the ineffable union, which

[1] It is an important observation of St. Cyril, quoted by C. a Lapide. "It is in God a greater thing to be the Father than to be

this relation implies, is expressed in the assertion of its eternal pre-existence, before the world was in the mystery of mutual indwelling, "As thou, Father, art in me and I in thee," and then in the *We* and *Us* — "That they may be one as *we* are; that they may be one in *us*" — language in which no mere human being could speak to God; and again in the final "*I will*," where man could only say, "I pray." Briefly and reverently we note these intimations concerning the person of Christ.

The Prayer gives light, also, on his *offices*. "Consider," it is said, "the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1). We see Him here in both offices. As Apostle He gives in the account of his mission. In human embassies, one who has been sent on a commission reports himself (as the saying is) when it has been fulfilled. Such is one aspect of this Prayer. "I have finished the work which thou gavest me to do" — "I have manifested thy name unto the men whom thou gavest me" — "I have given them the words which thou gavest me" — "I have kept them in thy word." The apostolic work on earth is done, and that commission has been fulfilled. While the Apostle closes his embassy, the High Priest begins his office.

Lord: because, as the Father, He *begat* his consubstantial Son, but as Lord He made the creatures which are infinitely inferior to Him."

He who has spoken for God to men now speaks for men to God. He makes intercession as Head of his Church; standing, too, in his own consciousness on the last step of the altar on which He is about to offer the sacrifice of Himself; afterwards to pass through the true tabernacle into the holiest of all; there to continue the intercession which He here begins in what has from old time been designated as the "High-priestly Prayer." Thus the two sides of the mediating office — the apostolate from God to men and the priesthood for men to God — are revealed in their connexion with each other, and represented in the hearing of the little company who will develop into the future Church.

In passing from these general features of the Prayer as a whole to the consideration of it in separate divisions, we find those divisions on the face of it. "He prays," says Bengel, "1. Concerning Himself (v. 1–6); 2. Concerning his Apostles (6–20); 3. Concerning future believers (20 to the end)." The division is of practical service, but not to be taken as distinguishing different subjects. There is one subject throughout; namely, the mission of Jesus Christ, in the one definite line of intention and result which bears on the history of his own. Other purposes outside that line are not denied, other consequences are not precluded, but they have no place here. The course of

thought is consecutive. The mission is seen in three stages of advance, — in his work in person, in that by the agents whom He leaves, in the wider effects to follow, — his own history involving that of the Apostles, the history of the Apostles, that of the Church.

There is an evident correspondence, though it has been scarcely noticed, between these three successive thoughts in the Prayer and the three preliminary sayings which prefaced the Discourses after Judas was gone. The thoughts then thrown out in abrupt suggestive utterance are now deliberately expressed in the act of communion with the Father.

1. "Now," it was said, "is the Son of Man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall glorify him" (xiii. 31, 32).

These words, with a certain measure of expansion, here pass into prayer.

2. "Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, Whither I go ye cannot come; so now I say to you" (33).

The thoughts attendant on this departure and separation are here developed into the requests for those whom He has hitherto kept and now must leave, which form the second division of the Prayer.

3. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (34, 35).

This, again, is the fundamental desire which here rises into the final aspirations for the oneness of his people in love, and their oneness in Himself and in the Father.

Such a correspondence of the end with the beginning exhibits a fixity of idea and continuity of feeling, and constitutes the whole course of communication an orderly development of the mind of Christ in the hour of the great Farewell.

CHAPTER II

FOR HIS WORK AND GLORY

SECTION 1

v. 1–3

"Father, the hour is come: glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, Jesus Christ."

"FATHER, the hour is come"; the hour, predestined and decisive, on which all depends, consummation of the past and condition of the future. Yet is it unexplained. This silence is eloquent. So it is with us, when one speaks to another in the confidence of a common interest and a perfect mutual understanding.

All that need be spoken is the prayer which belongs to the hour: "Glorify thy Son, that the Son may glorify thee." It is a request fundamental and comprehensive. As the first word of the Discourse, "Ye believe in God, believe also in me," was the ground-thought of all that was to

be taught, so is this first word of the Prayer the ground-thought of all that is to be asked. All rests on the relation, "Father — thy Son"; and this is expressed more pointedly than the English can give it (not, as usually *τὸν υἱόν σου*, but *σου τὸν υἱόν*). Then, the use of the third person in the opening words has also its intention. One who speaks in this abstract form, describing himself, as it were, *ab extra*, is basing his requests, not on personal desire, but on the relation itself, and on the right or fitness of the case.

"Glorify thy Son." In what does this glorifying consist? Many explanations have been offered, many of them very partial and inadequate, yet all of them comprehended in this vast and limitless word. But it is a glorifying for which the hour is come, and in that respect has been considered already in connexion with the first "preliminary saying." There it was spoken as virtually effected (*νῦν ἐδοξάσθη*, see p. 91) because its conditions were then accepted and commenced. Here it is asked for as a thing to be, the results of those conditions being concentrated in a single word. Those results include the acceptance of the sacrifice, the atonement made and redemption achieved, the reversal of death and overthrow of Satan, and all the history to follow, — resurrection, ascension, session at the right hand, the gift of the Holy Ghost, the mediatorial reign, the coming in the

kingdom. All are the gifts of the Father, by which He glorifies the Son. They are desired for the further end, "that the Son may glorify thee." For it is the will, the work, the wisdom, righteousness, and love of the Father, which, through this divine economy, are to be manifested in heaven and in earth.

It is an economy for human salvation, and to the main line of that salvation the thoughts at present are confined. "According as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life." In these condensed expressions one work appears as the central object and final purpose of the larger powers; as if a vast province were assigned in order that the City of God might be formed in the midst of it. We see entire humanity[1] made subject to the sovereign administration of the incarnate Son as head of the race whose nature He has taken; and the bestowal of this authority is elsewhere spoken of as the reversal of a great usurpation, that of "the Ruler of this world." To men as such, great results must follow from this universal relation to the incarnate Son; but these are not the subject here.

[1] The phrase is the rendering of the Hebrew phrase, כל בשר, which describes mankind in their weakness and transitoriness as contrasted with the majesty of God; and from that side of their nature in which they are akin to and represent the lower world (numerous references appended). — WESTCOTT'S note *in loc.*

Within this giving of authority, and as the highest consequence of it, there is a further giving by the Father; one, not merely into right and rule, but into appropriation and possession. That which is thus given is expressed (not as may appear in the English in the personal and the plural, but) in the neuter and the singular, "*all that* which thou hast given him" (πᾶν ὃ δέδωκας αὐτῷ). This peculiar wording had been used at another time,[1] for expression of the same divine act; and in both places it has the effect of representing *this* giving by the Father to the Son, as not distributive but collective (to use the logical terms); one in which men are regarded, not in their separate individuality, but in some common aspect, corresponding to that collective character in which they are seen at last, and to which (again using the neuter and the singular) the Prayer returns (v. 23, 24, ἵνα ὦσιν ἓν ὃ δέδωκάς μοι).

So is it spoken concerning the giving of men by the Father to the Son; but in the third act of giving, namely, that of eternal life by the Son to men, this collective language disappears, being resolved into the plural and the personal, "That to *them* (αὐτοῖς) he should give eternal life." It is impossible to overlook this discriminating precision of language, corrective of some tendencies

[1] See vi. 27: πᾶν ὃ δέδωσι μοι ὁ Πατήρ πρός ἐμὲ ἥξει, All that which the Father hath given me shall come to me.

of thought, suggestive, also, of others; but touching on mysteries in regard to which exposition, once prompt and eager, is now more diffident and reserved.

Whatever indefiniteness is cast over the previous act of God, none rests upon the ultimate act of Christ. It is shewn (1) as the crowning prerogative of his larger sovereignty, (2) as made to individual men, and (3) as consisting in eternal life. This had ever been the great announcement. "I am come that they might have life." "I give unto them eternal life" (x. 27); and so again and again throughout the ministry. This is the gift celebrated afterwards in frequent repetitions of joy and praise. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). "This is the record, that God has given us eternal life, and this life is in his Son" (1 John v. 11). *Life* it is, as distinguished from mere existence; life in its fullest sense of consciousness and affections, capacities, and activities; *eternal* (*αἰώνιος*), as belonging not to this age and world, but to the age of ages, and another world than this.

Yet in this world it is given; and in the present state it must begin; for that is involved in the words which follow, "And this is the eternal life, that they may know thee, the only true God, and him whom thou didst send — Jesus Christ."

This is a fundamental word indeed; a summary

and certificate of Christianity. But the expression is peculiar and beyond expectation; and is felt to be so great a difficulty as to oblige us to advert to the question as to its real source. Are these the words of Him who prays, or of him who reports the prayer?

It has not been within the present purpose to notice the conclusions of critics who consider themselves at liberty to refer all expressions in these records to the one source or the other, as suits their own views. Such critics naturally think, not only that these words are those of the writer, whoever he was, but also that in this instance he has failed in the usual artistic success of his representation. "He has been guilty of an inadvertence." "He has made a slip," and "has offended against historical propriety." But the difficulty seems also very serious to some of our own commentators, who deal with these Scriptures in a very different spirit. It is strange to them that the Lord should thus speak of Himself, and especially that He should use the compound name of Jesus Christ, "which afterwards came into use." It is plain, however, that this name cannot be excepted from the whole verse, on account of the balance and correspondence of the two clauses.

Says Bishop Westcott,

"We have to consider whether the definitions are to be treated as literally parts of the prayer, or as words used by

the Evangelist in his record of the prayer, as best fitted, in this connexion, to convey the full meaning of the original language."

He thinks that

"the use of the name at this time by the Lord Himself, is in the highest degree unlikely, while the compound title, expressing, as it does, the two ideas of true humanity and divine office, may reasonably be supposed to give the exact sense of the Lord's thought. . . . The clauses, while perfectly natural as explanations, are most strange if they are taken as substantial parts of the prayer. It is no derogation from the truthfulness of the record that St. John has thus given, parenthetically and in conventional language (so to speak), the substance of what the Lord said, probably at greater length" (Note on v. 3).

In like manner, Dr. Plummer, regarding in the same light the use of the name "which afterwards came into use," concludes that "the wording here is the Evangelist's, perhaps abbreviated from the actual words." Other commentators have written in the same sense.

1. On the other hand, it is obvious to remark that the words, being as directly addressed to God, as all the other words are, do not at all lend themselves to a supposition of being an explanation in parenthetical and conventional language.

2. The argument, from a thing being unlikely and strange, consists in a comparison with what we should expect, and must be weighed against an argument of like kind on the other side. "It is in the

highest degree unlikely " that St. John, purporting to give the Lord's words, at a final and solemn moment addressed to his Father in presence of his disciples, should diverge from that method by altering expressions fundamental to Christian faith, and presenting them in a form of his own, accordant with his later habit of thought. To most minds the latter unlikelihood will surely seem much greater than the former.

3. In regard to the strangeness of the expression in relation to our Lord's usual language, it is certain that, if it seem strange to us, it must have been still more so to St. John, from whom we derive our knowledge of the Lord's manner of speech, and who knew, in his own experience, when the compound title came into use.

4. But the argument from unlikeliness and strangeness loses most of its value, when the occasion is seen to be altogether exceptional: for then an act or word, not found elsewhere, may be seen as simply natural to the situation. I adopt the words of Stier (vi. 441): —

"This is indeed the only time that the Lord Himself unites thus simply and immediately the two names, that of his person and that of his office — but the occasion stands alone. He presents Himself in the presence of his listening disciples, before the Father in the most sublime self-testimony; uttering that designation of Himself, which was *thereby* sanctified, instituted, and ordained for all future testimony to his person. We may say that the apostolical cus-

tom of using *Jesus Christ* as one double appellative, making Χριστὸς also a proper name, had its origin in this word of our Lord. Speak of Him as He spoke of Himself before God — this was the Spirit's suggestion to their minds."

5. It accords with this last idea that "the later custom," here anticipated, does, in fact, date from the first moment that the Gospel was preached; and that the Apostles, as soon as they opened their lips, used the compound name as the sum of their testimony and their watchword to the world. "Be baptized," they said, "everyone of you, in the name of Jesus Christ, for the remission of your sins" (Act ii. 48). "In the name of Jesus Christ of Nazareth, rise up and walk" (iii. 6 and iii. 20, iv. 10, etc.). We have no question to ask about this immediate and commanding use of the adopted name, if they had heard it from the Lord's own lips as that under which it was his will to be testified and known.

I now turn from this question (and with an entirely satisfied mind concerning it) to contemplate for a moment this strong foundation word of our faith. It is as if one came suddenly in front of some great monument, bearing, in letters carved by him whom it commemorates, the original inscription to which all after history must refer.

It contains a creed distinct and comprehensive; but it is much more than a creed. It speaks of a knowledge, and a knowledge which is life eternal.

The word for "know" represents a knowledge learned or acquired, and the tense implies that it is both present and progressive. Plainly this knowledge, which is life, is not merely one of information or assent, nor one of man's intellect only, but of "all that is within him." It is a knowledge of persons, not merely of truths concerning them; and even in common speech, to know a person, as distinguished from knowing things about him, implies some intercourse and contact of minds. Above all, must this be so in knowing God, which indeed cannot be without an inward union and assimilation; as Irenæus puts it, "The possession of life arises from the sharing in God; and sharing in God is knowing God, and partaking in his goodness." [1]

The knowing here is twofold, and corresponds with the twofold believing enjoined in the first word of discourse, "Believe in God; believe also in me."

God is to be known as the *true* God (ἀληθινός); true "in the absolutely real meaning of that incomprehensible name" (Stier), and as the *only* true God, else not God at all, intimating a consciousness of the polytheistic dreams, the semblances, and imaginings (εἴδωλα) of men. It is the creed of the old covenant, continued and exalted. "Hear, O Israel; the Lord our God is

[1] Cited by Luthardt, v. iii. p. 194.

one Lord." All Israel held the creed, but all Israel did not know God. "Ye say that he is your God, yet ye have not known him" (viii. 55): and it is the knowing which is life eternal.

For the creed and life of the new testament there is the distinctive addition, "And him whom thou has sent — Jesus Christ." It is more than an addition, — being the appointed means to the knowledge of God, and a vast enlargement of it. That lies in the words "whom thou hast sent." He was sent "to bring us to God," that those who would not have known God might come to know Him, and that those who would have known Him faintly might know Him fully. It is the mission of the Son from the Father which makes the knowledge of Him who is sent one with the knowledge of Him that sent Him. The divine formula, thus given to the Church, has been ever answered by an unchanging confession — as we answer still in the two first sentences of the Apostles' Creed. "Though there be," says St. Paul, "that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things; and we unto him, and one Lord, Jesus Christ, through whom are all things and we through him" (1 Cor. viii. 5, 6). In every connexion of thought and in every variety of expression, the apostolic writers weave into one fabric, like warp and woof, "the

knowledge of God and of Jesus our Lord." And in words, which are probably the last written in the New Testament, our Evangelist winds up their common witness and experience: "We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God and eternal life" (1 John v. 29).

Men who do not accept the Gospel of Christ, or who go about to construct a gospel of their own, are ever seeking to put asunder what God has joined together; but they cannot know the Father without knowing the Son, or the true God apart from Him whom He has sent to reveal Him, or have the eternal life while separate from Him who is anointed of God to be to us its author and giver.

"O Almighty God, whom truly to know is everlasting life, grant us perfectly to know thy Son Jesus Christ, to be the way, the truth, and the life; that, following the steps of thy holy Apostles, we may steadfastly walk in the way which leadeth to eternal life; through the same thy Son Jesus Christ our Lord. Amen."

Section 2

v. 4, 5

The words "whom thou didst send" lead on to those which follow. That mission reaches its end; its last moments are come. The account of it is to be given in, and its reward to be attained. A single sentence serves for each.

"I glorified thee on the earth, having finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (4).

Here the form of expression changes. Before, it was "thy Son"; now, it is "I." The third person had been suitable in the review of a great scheme of things; one comprising a universal authority conferred, a definite purpose within it, and a transcendent gift bestowed. The transition from agency in this scheme of things to personal action and desire is marked by the direct use of the first person, which continues through the rest of the Prayer.

Brief is the account of the fulfilment of the mission. The adoption of the participial reading (τελειώσας instead of ἐτελείωσα) has shaped two sentences into one. But it is not more brief than

full. How could it be more full than it is with glory given and work completed?

"I glorified thee on the earth," — on the earth, as for me a place of sojourning and an adopted field of action, — on the earth, as a scene where that glory was withheld, a province in the universe of God, where a revolted race had done dishonour to his name. "Glory to God in the highest" sounded from heaven when Jesus was born into the world; and now that He will leave it, glory has been rendered upon earth. It has been rendered by the perfect devotion of a holy human life, by word and deed, by character and by service. It has been rendered by accomplishment of the work which was given to be done. Many works are finished, by coming to an end, though partial and imperfect. Not so this. The word employed means, not merely ended, but achieved and perfected. This accomplishment is spoken of in the historic tense; for it now lies in the past, and the act of consummation is reached. But perhaps we may observe that from the work on the earth (ἐπὶ τῆς γῆς) the final act is distinguished, as a being "lifted up *out of* the earth" (ἐκ τῆς γῆς), and so part of the process of departure.

The account of life on earth, here given at the end of it, is the same which, in the course of it, was often testified in words, as well as always illustrated by facts. "My meat is to do the will

of him that sent me, and to accomplish his work" (iv. 34). "He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true" (vii. 18). Such words were frequent, and they set forth the aim and business of human life. It is true that the instance is solitary and unapproached. The glory given to God was such in measure as He only could render; the work assigned Him to do was his alone. To Him it belonged to offer a perfect life, to declare his Father's name, to save the lost, and found the Church. But He so speaks as to make this life and work of his the great example of the common duty; and his servants, desiring to "walk in this world as he walked," have recognised the standard set them, and have seen that the true ambition for man is to glorify God on the earth, and accomplish the work which He gives them to do. In proportion as this is done, even in the most narrow scene of action and the most obscure employment, there is the true success in life, and the career that has no failure. Great is the satisfaction and rest of mind attendant on the thought of "the work which thou hast given me to do." It gives a principle of easy application, and corrects vain wanderings of imagination, and ennobles the work we do. We fancy we should be happier if left to choose and offer what we pleased. But if we take our work as

given us to do, and if we do it to the Lord, then it takes rank with the service of Christ Himself. Many a follower of Jesus in undesired position and unwelcome duty has glorified God upon the earth after that great example, by contented acceptance of the Father's will, and a loyal and loving fulfilment of it. So we take up for our own use the words in which the Lord has comprehended the history of his own earthly life.

Of these words we can speak without misgiving, for they are within the sphere of our own experience, that of human life on earth. But who can treat of those which follow, in which the consequences of the mission to men are claimed in the world of glory, and the human consciousness breaks into the divine?

> "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (5).

Thus, in serene tones of a perfect knowledge, does Jesus, while in the flesh and on the earth, reveal the divine consciousness which He bears within Him. We stand by with the amazed disciples, and note the three stages of ascent which in succession carry on the mind into regions of thought in which thought itself is lost. In "Glorify thou me," we hear of the bestowal of some exalted honours, and investiture with unexplained

majesty. The next word, "With thine own self," raises these conceptions to an incalculable elevation above all lower levels in heavenly places into fellowship with the Father and the bosom of God. The last word, "With the glory which I had with thee before the world was," throws back the possession of this glory and fellowship not only into a pre-existent state, but into an absolutely limitless eternity. In presence of such words, addressed by the Son to the Father, there is a call, not so much to study and exposition as to adoration and faith.

Yet even here we might diverge into controversy, did we feel any just reason to do so; for however firmly the lines of truth are drawn, the ingenuity of heresy will seek some outlet of escape.[1] But Arian endeavours to make these and other like sayings comport with the bounded existence of a created being, and, still more, Socinian attempts to interpret them of a purely ideal existence in the predetermination of God, are so desperate on the face of them, that they demand no notice here. They are amply dealt with in the many works which argue the question of the divinity of our Lord and Saviour.

We hear Him speaking in full consciousness of being the same before the world was and now, and

[1] "Clarus et disertus textus de divinitate Christi contra Arianos, quanquam et hic foramen seu rimam invenerint qua elaberentur." — LUTHER, *in loc.*

of a glory which He had as his own in the eternal fellowship with God. It is asked for now from the human standpoint, with its voluntary emptying and humbling of self, the time for which now comes to its end, and which is to be succeeded by that glory of essential Godhead refulgent in his person as Mediator, and investing with its communicated perfections the manhood which He has taken into God.[1]

Who can tell what were the impressions on the minds of the disciples, while they listened to this voice of sublime self-revelation! But we know that the truths, received throughout this evening with poor intelligence, sunk and settled and wrought in their hearts, under the teaching of the Holy Ghost, who took these things of Christ, and shewed them to them; and how, through their testimony, these truths became the common faith of the Christian society, as is shewn by the manner in which they are not only distinctly taught, but presupposed and appealed to, in the canonical Epistles. So the consciousness of Jesus concern-

[1] Luthardt's comments are brief and to the point. "He desires again the glory which He had; only He desires it now as incarnate man. He says, 'I had,' not, 'I received'" (Bengel). 'Before the world was': it is thus unconditioned by anything except God, and so stands outside of time. By this phrase, the age of time is sharply separated from the eternity that lies at its foundation. 'With thee,' He says, because He was the Son personally distinguished from the Father, as *θεὸς πρὸς τὸν θεόν*, God with God" (VIII. p. 199).

ing Himself became the consciousness of the Church concerning Him;[1] and its voice sounds on from age to age in unchanging confession and exalted praise.

[1] On these two subjects, see Liddon's Bampton Lectures, Lecture IV., "Our Lord's Divinity as witnessed by his Consciousness," and VI., "Our Lord's Divinity as taught by St. James, St. Peter, and St. Paul."

CHAPTER III

FOR THE DISCIPLES

Section 1

v. 6–10

In few words has Jesus spoken of Himself, in respect of the divine economy which He administers, of his action in it, and his translation into glory. To this history that of the disciples is attached. They have their own special part under that economy, as being the first believers, and the chosen agents through whom the knowledge and the power of it are to be conveyed to mankind. Therefore, in the words already spoken, has been laid the ground of intercession for them. That intercession is the main purpose of the prayer, and the main reason why they should hear it. It is made for them personally, with the most tender concern for the needs of their situation, but, at the same time, for them officially and representatively in view of their future work and its final consequences. The brief sentences of prayer for Self now pass into more effusive language in prayer for

them. If in awestruck wonder they had listened to those former words, it would be with another kind of interest that they would hear their own position recognised and their own cause pleaded with God. It is in the recognition of their actual relations to his Word, to Himself, and to his Father, that the Lord gives the reasons for the fitness of his requests in their behalf.

"I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

"Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them" (6–10).

Is the little company there present and thus approved all the actual fruit which has been gathered in that work upon the earth which has now reached its end? No! not all; yet the best and representative part of it. It seems a disproportionate result; yet will it serve its purpose in the future, as the gathering converts and the rising Church and the Christian centuries will shew. These few men are to be left; and now they *may* be left, for their minds are possessed with ideas

rooted and living within them. How great is the capacity of ideas for expansion, propagation, perpetuation! Above all, when those ideas are thoughts of God, communicated by the Word incarnate, in fulfilment of his mission from the Father, to men elected to receive them.

They are, He says, "the men whom thou gavest me out of the world," the alienated, unreceptive world: "Thine they were, and to me thou gavest them." "Thine," we understand, not as all men are thine, nor as all Israel are thine, but by a personal and distinguishing relation, one not only considered as foreknown, but asserted as actual. It is the relation of which it is written, "The Lord hath set apart him that is godly for himself." It is the relation of "Israelites indeed," as (in regard to one of them) the Lord expressed it. Of these He now says, "To me thou gavest them," as being not merely assigned to Him in the divine intention, but delivered into his teaching and care by that inward operation of God, concerning which He said, "No man can come to me except the Father, which sent me, draw him" (vi. 44). It does not appear that the Lord Jesus, in the flesh, wrought on men's hearts by that secret operation which we call effectual grace. Such action is ascribed by Him not to Himself, but to the Father. We may say that *from Him* in those days, there passed into the souls of men the power not of the Spirit, but of the Word.

What He did for them He explains, "I manifested thy name to the men which thou gavest me" — "I have given to them the words which thou gavest me." The "name" intends whatsoever may be expressed or known of God. So the phrase is used throughout the course of revelation; from the day when Israel, receiving the first message from God, asked, in conscious ignorance, "What is his name?" The answer, advancing through the intervening ages, came with a new fulness and clearness in the Word of Christ. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him" (i. 18). This revelation of God in his fatherhood and love, his mind and will, had constituted the "word" which the disciples are said to have "kept." But there had been more than this. The Word, as a whole, in its general scope (λόγος), has been made definite by "words" (ῥήματα), various and distinct communications. Often in the Greek are these terms distinguished from each other, but seldom can they be so in the English. The Revised Version in some places renders the second by "sayings," but cannot fitly do so in an announcement so weighty as this, "The *words* which thou gavest me I have given them." It is a statement fundamental to the faith. We see Jesus standing between God and man, as Mediator of the truth, in the spirit re-

ceiving the words from God, which in the flesh He delivers to men. As afterwards, in apocalyptic vision, it was "the revelation of Jesus Christ, which God gave unto him, to shew unto his servants," so it was with the human words on earth, only they are given in another tone and for a different end. It was a course of divine instruction, spoken and acted, under which, during the past years, these disciples had lived.

For them it has not been vain. The result is recognised and affirmed. Of the manifestation of the name it is said, "They have kept thy word." If others let it pass, they understood and retained it. "They on the good ground are they which in an honest and good heart, having heard the word, keep it." Of "the words which thou gavest me, and which I have given them," it is said that "they received them"; and the consequences of that reception are defined, "Now they know that all things whatsoever thou hast given me are from thee"; and what they knew of the things, they knew of the Person; "they knew of a truth that I came forth from thee; and they believed that thou didst send me." The close of the Discourse had given the same result, in the last testimony of Jesus and in the responsive confession of the disciples, — "Now we believe that thou camest forth from God." There had been cause to question the practical power of that faith, but not the

reality of it. That had been recognised, and is now affirmed, by Him who knew their hearts. He shews the truth of the case, and the limit of it; so far they have gone, if no further. And this attainment is decisive. Once possessed with a settled conviction of their Lord's mission from the Father, and of an immediate derivation from God in all his words and works, they have reached a level of faith, which is raised above the perplexities, vacillations, and perils of an earlier stage, and which gives firm vantage-ground for the advance which has yet to be made. Henceforth by the natural process of reflection, aided by the promised illumination of the Spirit, they will come to apprehend the true nature and work of Christ and all the consequences in human salvation. But that will only be the unfolding of what is now implicitly possessed. The premises are fixed in their minds; the conclusions will follow. Often, indeed, does a like turning-point occur in men's mental histories, when they have reached a certain fixed assurance, to be developed afterwards by logical deductions, and under spiritual experience, into a larger and fuller faith.

The disciples, then, have risen to a level on which they may be left; yet not as if their future was secured without need of divine succour or defence. Such need is created by the life of faith on which they have entered. Therefore, says the

Lord, I pray for them (ἐγὼ περὶ αὐτῶν ἐρωτῶ). I — the pronoun is emphatic — make request concerning them. "I pray not for the world, but for them whom thou hast given me." The words are solemn, and separate two spiritual regions. How sad to be on the excluded side of this dividing line! Yet they should not be taken as meaning more than they say; not as a hard denial of all concern for the world, or as negativing any kind of application for it. The requests now made are inapplicable to its state; they belong only to believers. Yet these are messengers to the world; and prayer for them is also obliquely prayer for it, as is in fact expressed afterwards in the words, "that the world may believe that thou hast sent me" (21). But those for whom intercession is now made have not only their own needs, but their own claims as objects of peculiar interest to Christ and to God. They are "those whom thou hast given me; for they are thine." It was said before, "they *were* thine, and thou gavest them me"; now it is said, "they *are* thine"; and all the more so, as having been given to me, for "all things that are mine are thine, and thine are mine; and I am glorified in them." Already, in the Discourse, like words have been spoken. This repetition shews that this ineffable consciousness is habitual to the mind of Him who speaks. It would have been plea sufficient for the present purpose to

have urged that the souls which have become mine claim divine affection because whatever is mine is thine; but it is a really incalculable advance to reverse the thought, and say, "And all things that are thine are mine." Luther observes, "Any one might justly say to God, 'All that is mine is thine'; but no created being could go on to say, 'And all that is thine is mine.' This is a word for Christ alone." It is a universal transcendental saying, yet connected here with a special application. There is a discrimination between "thy things" and "my things," though they are also united in the common lordship and ownership. If, therefore, we read the words "my things" as intending, in the way of distinction, whatever is historically given and appropriated to Christ, then we may understand by "thy things" that which is in true relation to God, but has not been so brought within the Christian economy; such, for example, as things before Christ, or outside the Church. If this be so, we have, in the words "All thine are mine," a large extension of the relation to Christ personally, by adoption into his mediatorial kingdom, of much on which his name has not been named, and lying beyond the boundary line of historical Christianity. The thought is welcome, as enlarging the sense of kindred in Christ, but on *such* words any comment must be offered in godly fear. As for the words which

follow, "And I am glorified in them," these are usually, and perhaps rightly, taken as reverting to the case of the disciples, in whom some of the glory of his manifestation has been reflected. The intervening words then become parenthetic. But the passage may be read continuously, "All thy things are mine, and I am glorified in them." There is nothing that is God's which does not contribute glory to Him, in whom, as true Head of mankind, all right desire is accepted, and all initial goodness perfected. The passage, I think, may be read in either way. If in the first, it adds a further plea for the disciples in that their Lord is glorified in them; if in the second, it extends that glorification over a wider circle of human life and various conditions of knowledge.

Section 2

v. 11–19

The disciples have been commended to God, and the grounds of commendation have been given. The need for it and the aim of it follow.

"And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the Scrip-

ture might be fulfilled. But now I come to thee: and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (11–19).

This intercession for the disciples (1) discloses the sense of the situation, (2) urges the requests which it inspires.

1. The situation for the disciples is seen as a subject for grave solicitude. They are in the world; indeed, are sent into it. They will be left in it without the guardian care which they have had; and they are still weak and dependent. Doubtless, as they heard the words, they deeply felt their truth. Soon they will feel it more, and derive continual comfort from this prevailing intercession, and from the experience which will be the answer to it.

Significant, and touching in their significance, are the words, "I am no more in the world, and these are in the world, and I come to thee." Jesus (after the crisis is over) will have done with the world, passing from the painful experiences of its

evil state and active enmity into the presence where these can be felt no longer. All the more does He speak as one would do, who, delivered from trying circumstances himself, must leave those whom he loves to bear them. It is a short saying, "These are in the world," but it has a tone of compassionate meaning. It is not for them a place where they can be at home, for "they are not of the world"; nor where they can be at peace, for "the world hated them," and will make its hatred felt; but, what is worse, it is a place of damage and danger in respect of their life towards God. Its adverse powers, its subtle influences of evil, its infected atmosphere, have been felt by Him who speaks with the keen sensibility which belongs to perfect holiness. These weak souls, with the natural predispositions of sin, have needed succours and safeguards. These they have had in the companionship of their Lord through the time of which He says, "While I was with them"; but that time is over, and its defences will be no more.

"While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the Scripture might be fulfilled. But now I come to thee."

There is light here on the dispensation which has hitherto subsisted for these disciples, and light on the Lord's action under it. The particular

assistances which cease with his departure are plainly those not of supernatural grace, but of natural intercourse. These powers, not those, were exercised by Jesus in his life on earth. That was the dispensation then. Of his action under it, He speaks here in words which reflect a grave and tender light upon the past. "I kept them in the name which thou gavest me — I guarded them — not one of them is lost" (with the foreseen exception). In the Gospel narratives the education of the Apostles is interwoven with the manifestation to the world, and it is a substantive part of the story. It was education by a Teacher ever in touch with their feelings and alive to their dangers. We see it in some warm encouragement or sharp rebuke to Peter; in some admonition to James and John, when they "knew not what they asked," or "knew not what manner of spirit they were of"; in reproofs of unbelief, or confirmations of faith; in correction of false expectations, of worldly estimates, or of selfish emulations; and also in the providence which ordered their progress, and kept them from premature exposures. Of the last considerate care, an instance occurs in the next chapter, which is taken as an illustration of these very words (xviii. 8, 9). Yet are these but occasional expressions of the daily watchfulness which is here disclosed. "I kept them (ἐγὼ ἐτήρουν αὐτοὺς) in the name which thou gavest

me" — in the faith and life which it creates. "I guarded them (ἐφύλαξα) as against crafts and assaults of the enemy in their moments of weakness and liabilities to error. And it has not been vain; up to this hour they are preserved in a true faith in the holy name. One only is lost, and by his own will and deed. He too was taught, corrected, warned, as others were; but it was vain for him, who was "the son of perdition." "Not one perished (ἀπώλετο), but the son of perishing" (ἀπωλειάς); the well-known Hebrew expression intimating that which is the result of a man's personal nature and moral state, rather than that to which he is destined or sentenced. It was strange that such a man should be "one of the twelve," but it had been foreshewn, as Jesus had already intimated (xiii. 18), applying to Himself the words of the Psalmist (Ps. xli. 9); and that Scripture had to be fulfilled, first in its character of prediction concerning the pre-ordained circumstances of the Passion; and also in its character of warning, as to alien elements to be found in sacred companies, and unhappy histories in the very homes of salvation.

These, then, are the reasons for intercession, — the disciples left in the world, and sent into it; their former safeguard gone, and their Master taken from their head. We see not only why the intercession is made, but why they are permitted

to hear it. Nothing else could have so assured them that their Lord, in resigning his external guardianship, secured for them unseen protection, and that the care over them is not withdrawn because its method is changed. They learn that it is now to be given from above, and to be sought by prayer; and the prayer which they hear is an instructive example to them, as well as a prevailing intercession for them.

The prayer begins with an unusual address. For Himself it is always "Father"; for the disciples it is "Holy Father," as opening a request that they may be made and kept holy. For such desires it lays again the old foundation, "Be ye holy, for I am holy." The petition is threefold: 1. Keep them in thy name which thou hast given me. 2. Keep them from the evil. 3. Sanctify them in thy truth. We learn the true order of things: first, there is the position of believers; then, preservation from attacks upon it; then, development in holiness.

It is "keeping" grace which is asked for; and that applies to those who are already in the true position. This position is twice described as being "in the name which thou hast given me." It is a closely condensed expression, and one that has no exact parallel to assist explanation, so that great difficulty has been felt concerning it. Yet one may venture to say that if "thy name" expresses

the knowledge of God as discovered in his relations with man, then was it "given" to Christ in the same sense in which the Word and the works are ever said to be given; that is, communicated to Him in his human mediatorship, in order that He should communicate it to men. But perhaps we may go farther in interpreting this gift of the "name," and say that the relations of God to man which it expresses were delivered to Christ not only to reveal, but to realise and effectuate. For instance, the original "proclaiming of the name of the Lord" (Ex. xxxiii. 19, and xxxiv. 6, 7) was "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin." To Christ it was given not only to declare this name, but to justify it, by the atonement which made way for the operation of these attributes of grace and mercy and forgiveness. If "God is love," that name was manifested in his Son, and is known for ever as "the love of God which is in Christ Jesus our Lord." In that and in other respects, the name was given Him to be both realised and revealed in his person.[1]

[1] It will be observed that in the sentence commented on there is an important difference from the wording with which we are familiar. The reading followed in the Authorised Version is οὓς, "*whom* thou hast given me"; that in the Revised Version is ᾧ, "*which* thou hast given me"; the one referring

The Prayer is that the disciples may be kept in this name, by preservation in the faith which holds to it and the life which responds to it; and this will be, for them, a progressive faith and life, as is said afterwards, "I have declared unto them thy name and will declare it" (26). Furthermore, this name, being the same in all, will become not only an individual but a "common salvation." It will constitute an essential unity in the same conscious relations with God, found in the same Lord and vitalised by the same Spirit, so as to reflect the very mystery of the Godhead. This is a far deeper unity than that of mere likemindedness (*ὁμόνοια*), as Grotius and others of his school have interpreted, an interpretation which falls short of the meaning of the august comparison, "That they may be one as we are." If the comparison is lofty, the language in which it is couched is more so. "As *we* are," *καθὼς ἡμεῖς* — What man, angel, or archangel could thus speak of the Eternal?

to *men*, the other to the *name*. The evidence for the latter is decisive. The peculiarity of the expression probably suggested the change of reading as the true one. Some commentators, who could accept the former reading, have felt so much the singularity of the expression, "*thy name which thou hast given*," and the difficulty of interpreting it, that they have resorted to the supposition that *ᾧ* is a change from *ὃ*, referring not to the name, but to the disciples, as in the phrase, *πᾶν ὃ δεδωκάς* — being in explanatory apposition with *αὐτούς*. (So Bengel, Stier, Godet.) They produce an awkward construction, without real authority for it. I cannot feel the difficulty as seriously as they do. To me the phrase seems not unnatural.

The Prayer proceeds from that *in* which the disciples are to be kept, to that *from* which they are to be kept; but it proceeds freely, as thought succeeds thought, not formally, as we might arrange it. The petition, "Keep them in thy name," has recalled the way in which they have hitherto been kept; and that has involved the inevitable mention of the one exception; after which the line of thought is resumed, but diversified with tones of love and sympathy.

"But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves." The last words occurred in the discourse (xv. 11), and their recurrence here shews how near the desire was to the Lord's heart. It is joy which He intends for them, — his own joy fulfilled in themselves. But there is so much that goes against it, in his departure and in the enmity of the world. Therefore does He speak these words in their hearing, before departure and in the world, that they may know that He has secured for them the succours and resources of God: "That they may hear," says Luther, "how I ask it for them, that they may surely be for the future under thy protection and guardian care, on which relying they may feel most constant confidence that they will not be forsaken, though the whole world with all devils fiercely rage against them." Experience adds force to his words, as in all his animated ex-

position of this chapter; and doubtless for the Apostles, as for him, such experience assisted instead of hindering the fulfilment of the joy.

To this experience in the world the Lord now adverts, using language which we have already heard in the Discourse, and founds upon it the request, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them out of the evil one." It would not be good that they should be taken out of the world; for their work is in it, and in it they are to be exercised and matured, and to win their crown. Besides, all the work of God in the world would be over, without the presence and action of those who are not of it, since it is his will to work on men only by the agency of men. They must not, therefore, be taken too soon out of the world, either by death or by such separation as would deprive it of their influence and example. But their continuance in it could not be without danger to themselves; therefore for those who are not of the world there is need to pray, "Keep them from the evil."

Such is the general meaning of the petition, but literally it is more explicit; not "from," but "out of," and (probably) not the evil, but the evil one. It is not a name, but an epithet, and the case does not shew whether it is derived from the impersonal neuter, *τὸ πονηρόν*, or from the personal masculine

ὁ πονηρός. Naturally, different conclusions are held, and much has been alleged for each of them. It seems to me that St. John's own understanding of the word is reflected from his Epistle, v. 18, 19, where these thoughts reappear. There it is said of Him that is begotten of God, and therefore is not of this world, that "he keepeth himself, and the evil one toucheth him not: and we know that we are of God, and the whole world lies in the evil (one)." The meaning in the first sentence, being clear, would seem also to rule that of the second, though Stier holds that it does not. Certainly the prepositions, (ἐκ) *out of* and (ἐν) *in*, apply more naturally to a state than to a person; a state out of which the believer is kept, and in which the world is lying: but in the spiritual world personality expands, and its character becomes a state in those whom it possesses or assimilates. The evil, thus diffused, comes within our cognisance, but in the Lord's survey of the moral scene the central power and personal source of evil is before his eye. Through his whole ministry this living power has been recognised. Even in the early teaching this epithet was used in the personal sense in "Then cometh the evil one and taketh away the word out of their hearts." The Apostles derived this truth from their Master, and, in passages too numerous to cite, have intimated their painful sense of the power against which they had to contend, to watch,

and to warn. The prayer that God will keep his servants, who must encounter the subtle efforts of the enemy, teaches believers for ever to rely on this keeping or guarding grace. The echoes of this word of prayer are heard all along the line of apostolic teaching, as from St. Paul in an assurance, "The Lord is faithful, who shall stablish you and guard you from the evil one" (2 Thess. iii. 3), or from St. Peter, in congratulation of those who are "guarded by the power of God through faith unto salvation" (1 Pet. i. 5), or by St. Jude in commendation "to him who is able to guard you from falling, and to present you faultless before the presence of his glory with exceeding joy" (v. 25).

For those who are not of the world and who are kept in the Name, and kept out of the evil, there is yet a further petition to be made, one in which the Lord will link his servants still more closely with Himself.

"They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth" (16–19).

I take the repetition of the first sentence as giving ground for this petition, as it gave ground for the last. Only those who are not of the world can be sanctified in the truth; for sanctification is a process founded upon a certain spiritual position,

proving its character and developing its capacities; and though there are ceremonial and sacramental and relative sanctifications, these are rather in the adumbrations or confines of the truth than in the truth itself. Sanctification is not synonymous with purification, though inclusive of it. Its distinctive idea is not in its separation from uncleanness in the world, but in its relation to the holy God. In the typical scheme, the sanctifications according to the flesh were to qualify for acts of approach to God, or communion with God, or service to God; and so it is in the region of spirit and truth, in which these relations with God are realised. This admits of a distinction between sanctification in general, necessary for all life towards God, and sanctification for special relations or services; but if the latter is thought of, it presupposes the former; otherwise it could not be in truth. On this account, we take the prayer, "Sanctify them in the truth," as proper to the disciples as such, and therefore to all other disciples; while, from the context as well as from the nature of the occasion, we recognise its special intention for them as Apostles, and therefore for all who share their mission and ministry.

First, there is a great incitement and strong assurance in these words of Jesus for all believers, who know that their sanctification is "the will of God," and the privilege of their state, and the

proper fruit of their faith, and the special work of the Spirit, and that which they are to follow after, and "without which no man shall see the Lord." To hear it asked for them at the fountain-head of prayer is guidance to their own prayers, and encouragement to their expectations, through all generations. At the same time, the next sentence directs their minds to the Word of God as the power which for this end the Spirit of truth will use. The Word reveals the truths from which Christian motives spring, and is the communication of the mind of God to the mind of man, and tells upon the inner sanctuaries of our being, as well as on the resulting actions, and thus creates a sanctification in the truth, which can never be attained by observances and performances on which, for this purpose, human nature has been prone to rely.

But this personal sanctification which the Apostles shared with all believers is not all that is intended here. Their sanctification is for their mission from their Lord, analogous to his mission from the Father, and in a certain sense a continuation of it, and his sanctification for his work is the cause or condition of their sanctification for theirs. In such a connexion of thought, sanctification includes consecration to God in a special office and service. The great commission is solemnly recited before God. "As thou sentest me into the world, even

so sent I them into the world" — to be in it my messengers to men, ministers of my word, and founders of my Church. "As thou sentest me" stands first, as being the origin of what follows; and "I sent" is in the historic tense, the apostolic mission having been the object of their first calling, and having been already in some tentative way commenced. Consecration to such a mission must be by divine appointment and divine endowment, manifested in self-dedication in will and deed. So Jesus was sanctified by God and by Himself; first by God, as He spake of Himself elsewhere (x. 36), as "Him whom the Father hath sanctified and sent into the world," *i.e.* consecrated by eternal decree, by holy incarnation, and by anointing of the Holy Ghost; and secondly, by his own will and deed, as it is here said, "I sanctify myself." I do so, that is, in the constant spirit and successive acts of self-dedication, and now, in acceptance of the cross and passion, by which, as was once said, "I shall be perfected" (Luke xiii. 32). The tacit implication is another instance of that reticence on the subject which has been maintained through these hours. But the word "I sanctify myself" will not wait long for explanation. That came in Gethsemane, in the final self-surrender, and on Calvary, when, "through the eternal Spirit, he offered himself, without spot, to God."

This consecration of self is said to be "for them, to the end that they also themselves may be sanctified in truth." The great example is persuasive; but it would be a meagre interpretation to read (*ὑπὲρ αὐτῶν*) "for them" as limited to example. The sanctification of Christ is not only the pattern, it is the fountain of the sanctification of the Church. All holiness in believers is consciously derived from the holiness of Christ, as its meritorious cause and its communicative source: and this is expressed when we make our own great act of self-consecration and say, "Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee"; for this is then and there based on the union with Christ, which has been renewed, and, more particularly, on our participation in the power of his meritorious cross and passion. So, in respect of the special consecration here in question, the Apostles would ever feel that by the voluntary and meritorious consecration of Himself, their Lord has obtained the right and power to communicate a like spirit to them. For them personally and for them first, and then for their successors, and for all who in various measures share in their mission, this prayer of Jesus asks, through all generations, for the sanctification of the man and the consecration of the minister.

Christ, then, is the author of this sanctifying

grace by his merits and intercession, and the agent in it is the Holy Spirit, sent by Him from the Father. He it is "who sanctifies all the elect people of God," for the common course and various service of Christian life; and it is He who, in addition, and within this region of action, sanctifies in a special sense for that high commission which was first conferred on these Apostles, to be perpetuated while the Church endures. This prayer of Christ has joined together the sending and the sanctifying; and evermore, mission and consecration go together for those who are "separated to the Gospel of God." The Holy Ghost is the consecrator; and so St. Paul speaks to the elders at Miletus of "the flock in the which the Holy Ghost has made you bishops to feed the Church of God"; and so the ordaining act is still accompanied by the words, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands." This receiving must be active as well as passive: passive perhaps for the office, for that is simply given; but active for the work, for that is to be done. With the solemn consent and the answering faith, which are proper to a great intention, is this gift to be "received," and then put to proof through all the work in which that intention is to be fulfilled. Otherwise, the sanctifying power, which is pledged to faith and prayer and labour,

may lie dormant, and the manifestation of the Spirit be withdrawn from an unfaithful mission and a lifeless service. Alas! alas! it often is so; and we have to deplore a consecration, valid indeed for the office, but which has not become a sanctification for the work.

CHAPTER IV

FOR ALL BELIEVERS

v. 20–24

THE intercession has been immediately for the disciples as commissioned Apostles "sent into the world." In view of the consequences of that mission the Prayer now expands and ascends. It expands to include those who will believe through their word, and in its larger intention passes even beyond these to the effect upon the world. It ascends into the highest region of result, where the consequences of the mission are seen in (what we may call) their mystic realisation, in spiritual unity, imparted glory, and final presence with the Lord.

"Neither for these only do I pray; but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given unto me I have given unto them, that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that

thou didst send me, and lovedst them even as thou lovedst me: Father, that which thou hast given me; I will that where I am they also may be with me; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world" (20–24).

Section 1

20–23

First in this section of the Prayer we observe the persons for whom it is made: "Not for these only, but for those believing on me through their word." The reading followed in the Authorized Version from the Vulgate (*πιστευσόντων*), "that shall believe," was a natural change from the true reading (*πιστευόντων*) "that believe," seeing that these believers were as yet only in the future. But the present participle contemplates them as before the eye of the speaker; or rather it takes no account of time, but is a simple description of their state — "all those believing in me." These are the persons for whom this Prayer is made. It is not for the world or for "them that are without." Jesus does not anywhere ask that faith may be given and that men may believe, but for those who believe in Him already, without defining the measure and power of their faith. They are so far attached to Him, and are therefore the fit objects of his care, and are in the spiritual state

to which these petitions apply. It is a vast and ever-increasing multitude which rises before the mind of the speaker, such as only divine foresight could survey and divine love embrace.

Yet it is connected by spiritual propagation and descent with the little company which that room contains. Therefore they stand in the foreground, as both the present and first believers, and, through the word which is in them, transmitters of the faith to others. So it is added "believing on me through their word." Bishop Westcott observes, "In the arrangement of the original, *by their word* is closely connected with *believe*, so as to form a compound idea, which is followed by *in me*." This believing is to be through their agency, and distinctly through their word (*διὰ τοῦ λόγου αὐτῶν*), expressive of their doctrine as a whole; "not only," says Godet, "the witness and narration of the facts, but the teaching which attaches to them, the explanation of the facts in their religious and moral sense; it includes the matter of the Epistles, as well as that of the Gospels." It is the one enduring word; but however long it endures, it is always *their* word. The men there present, "the Apostles whom he had chosen," were receivers and transmitters of the word in a sense in which no other men could ever be so. The future city must rest at its base upon "twelve foundations, and in them the names of the twelve

Apostles of the Lamb." The future history of the faith depended on the first stage, and the first stage was theirs. They, genuine and simple characters, honest witnesses of what they had seen and heard, enlightened by the Spirit of promise, made Jesus Christ known to men as He was known to them. Other foundation can no man lay than that is laid, which is Jesus Christ; and that was so laid at first that no change has passed over it. Ten years of apostolic teaching within the bounds of the holy land consolidated the fundamental knowledge of Christ before the time came for its expansion in the world; and so the Twelve retain a place which is all their own in relation to the Gospel, to the Church, and to all believers. "No man," says Stier, "should ever believe in Christ without the mediation of these first witnesses. Even Paul, to whom the Lord Himself appeared, was first in secret prepared for obedience to the heavenly vision, and then was strengthened in his faith, by the apostolic Church which was in Christ before him." Indeed, there is no exception; no other line of spiritual descent exists; and when we hear the prayer "for them also which believe on me through their word," we recognise the description of our own case and know that it is a prayer for us.

For the persons thus described, what is it that is asked? The brief expression plainly intends

that what has been asked for those present is now asked for those who will believe through their word; namely, that they, too, may be *kept in the name*, that they, too, may be *kept from the evil*, and that they, too, may be *sanctified in the truth*. These are the immediate subjects of request, and what follows expresses the result of their fulfilment — "I ask it (*ἵνα*) to the end that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us — that the world may believe that thou hast sent me." Thus the effects of the fulfilment of the prayer are indicated in a thrice-repeated *ἵνα*, "that," expressive of purpose or consequence; the first, desiring that they may be *one;* the second, that they may be "*in us*"; the third, that *the world may believe*. These ideas are again presented more fully in the following words: —

"The glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one, that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

The words become more simple as their meaning becomes more deep; and exposition fails in dealing with language which goes further than human thought can follow, and which is uttered from a spiritual standpoint beyond our power to reach. Yet we can distinguish the ideas pre-

sented to our reflection, and also their progressive ascent through the preparation towards the final stage which is reached in the verse following.

The first idea is that of one-ness — "that they all may be one, expressed in the most significant manner by the juxtaposition of the words "*all one*" (πάντες ἕν); the plural masculine and the neuter singular, intimating, not the absorption of individual life or effacement of individual character, but their comprehension in a higher unity, as St. Paul argues at large about the many members which have not the same character, office, or dignity, yet are one body in Christ. As scattering, severing, and dissolution are processes of failure and death, so gathering, concentration, and unity are the proper tendencies of life. This tendency of life is twofold. It not only develops the whole through the union of the parts, but it develops the several parts by their union with the whole. Only as parts of a greater whole do they attain their own perfection. This is true socially as well as physically; indeed, it is conspicuously true in human society. The man, as Aristotle taught, is perfected in (the πόλις) the society, the city, the state, in which his higher capacities are brought into action and his whole being matured. That which is true of the natural society is true also of the spiritual society of which Jesus Christ is the author and the head. But true as it is of the

visible Church, the thought of Christ in this supreme hour passes through the external system into the union of spirits which is to be created within it, through living relations with Himself; a union to be completed only in that one-ness of state and life which will constitute the Church of the elect, figuratively described as the Bride and the City of God. "Come hither (it is said), and I will shew thee the Bride, the wife of the Lamb. And he shewed me the holy city Jerusalem, coming down out of heaven from God" (Rev. xxi. 9, 10). In that community at last Christ's people, so much divided and shrouded from each other on earth, will be "perfected into one."

The one-ness, then, here expressed, lies not merely in agreement of doctrine, or even the bond of love, though these are incidents of it, but in something deeper. The one-ness is that of the members of Christ with each other, as a consequence of their union with Him, according to that mutual inherence, which in the Discourse had been represented under the emblem of the Vine, and had been there impressed, in the charge and promise, "Abide in me, and I in you." This union is here exalted by a correspondence with the mutual indwelling of the Father in the Son and the Son in the Father. "That they all may be one, even as thou, Father, art in me and I in thee, that they also may be in us"; and again,

"That they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one." The divine union here expressed is not, as the ancient expositors mostly took it, that of the essential unity in the eternal Godhead (though this lies behind as the basis of the mediatorial economy), but that of the indwelling of the Father in Christ incarnate and in his person as Mediator. Thus only will the comparison hold.[1] "As thou, Father, art in me, and I in thee, that they also may be in us"; and the word "thou in me, and I in them" then bears a like character of indwelling in both cases. Throughout the Apostolic Epistles this indwelling of Christ in the believer lies as a deep foundation truth beneath all the experiences and phenomena of Christian life. "Know ye not that Jesus Christ is in you, except ye be rejected?" — "Christ liveth in me" — "Christ in you the hope of glory" — "Your life is hid with Christ in God" — these and many like sayings shew that the indwelling which this Prayer affirms was realised in the highest faith and consciousness of the Church. And this union with

[1] "Tenendum est, quoties unum se cum Patre esse in hoc capite pronuntiat Christus, sermonem non haberi simpliciter de divina ejus essentia, sed unum vocari in persona Mediatoris, et quatenus caput nostrum est.

"Unde etiam colligimus, nos unum cum Christo esse, non quia suam in nos substantiam transfundat, sed quia Spiritus sui virtute nobiscum vitam suam et quicquid accepit a Patre bonorum communicet." — CALVIN, *in loc.*

the Mediator in whom the Father dwells is consequently an indwelling in God. "We know," says St. John in his last words (1 John v. 20), "that the Son of God is come, and has given us an understanding that we know him that is true, and *we are in him that is true, in his Son Jesus Christ.*" The mutual inherence between Christ and his members which in the Discourse had been impressed on the disciples from the side of human will and duty is thus in the Prayer reaffirmed from the side of divine gift and grace.

For the consummation of the state which Jesus asks for his people, He also mentions a condition which He has Himself bestowed. "The glory which thou gavest me I have given unto them, that they may be one even as we are one, I in them, and thou in me, that they may be perfected into one." What, then, is this "glory" which tends to perfection of unity and perfection of state? Various are the leading ideas which commentators have adopted as answers to that question.[1] It seems to me that Calvin has struck into

[1] I cite only those which I have at hand.

Chrysostom (thinking mainly of the Apostles). — "The glory of the signs and of the doctrine and of unity of spirit, ὁμοψυχία, greater than signs."

Augustin. — "The glory of immortality which human nature was to receive in Him" — not yet attained — but the past tenses used, "propter immobilitatem prædestinationis."

Luther. — "The glory which Christ has and gives is the same of which He had said, 'That they all may be one as thou,

the right track in speaking of the glory as that of the restoration of human nature into the image and likeness of God; only that should be understood, not merely as *restoration* from the fallen state, but as a *consummation* of union with God and likeness to God attained in Christ, beyond what the original capacities of our nature, if it had not fallen, would have been equal to attain.

Was not this the glory given to Christ incar-

Father, art in me, and I in thee,' " identifying the glory with the unity.

Calvin. — "This blessedness, that in us is repaired and formed afresh the image of God, destroyed by sin. Christ is not only as Eternal Word the image of God; but in the human nature which He has in common with us has inwrought the effigy of the Father's glory, that He might transfigure his members into it."

A Lapide. — "Understand the glory of the Divine Sonship; for Christ has this, as God by nature, and as man by the hypostatical union, and this He gives to the holy faithful to have, not by nature, but by adoption."

Bengel. — Sonship. "The glory of the *Only-begotten* shining out through the *Sons* of God."

Stier. — "The being one is itself and alone the glory, already given in its principle, — one and the same with that glory which was to be beheld in the future, and then fully enjoyed."

Godet. — "The love which the Father has to Him, and which He communicates to his own — a glorious unity in the Divine love."

Meyer. — "The heavenly glory, 'given,' *i.e.* assigned and assured."

Luthardt now adopts the same, having formerly interpreted it, "Of the ethical glory of grace and truth."

Westcott. — "The perfect apprehension of the Father as fulfilling his work of love — in another point of sight, the revelation of the divine in man, realised in and through Christ."

nate; that He should restore and raise the human nature which He had taken, removing its disqualifications by redemption, and realising in his own person the perfection of divine union and likeness? It had been given Him to do so on earth, as discovered when "he dwelt among us (and men beheld his glory, glory as of the only-begotten from the Father) full of grace and truth" (1–14). It is now given Him to convey this glorified humanity into the world above, where, all conditions fulfilled, and all veils removed, it will shine forth in its eternal splendour.

This glory given to Him is the same which He also gives to his own, raising them through their union with Himself into union with God, and through likeness to Himself into the likeness of God, according to their measure of attainment. This is what St. Paul describes as a new creation in Christ Jesus, a creation "after the image of God in righteousness and holiness of truth"; and a being "renewed in knowledge after the image of him that created" us; and it is what St. Peter calls a "partaking in the divine nature." This restoration and exaltation of nature is founded on justification, "Whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. viii. 30). It is a glory susceptible of degrees and advances, as it is said, "reflecting as in a mirror the glory of the Lord, we are transformed

into the same image from glory to glory even as from the Lord, the Spirit" (Cor. iii. 18). Furthermore, as in the person of Jesus, so also in his people, the same glory received under the partial concealments of earth and flesh, will be revealed at his coming: "Then shall the righteous shine forth as the sun in the kingdom of their Father." Finally this explanation of "the glory" given *to* Christ and given *by* Him suits well with the result of "being perfected into one"; for what unity can be so consummate as one which consists in a common participation of the manifested likeness of God?

Section 2

v. 23

But the thought of Christ does not terminate in this result. It passes on into a wider sphere. "That the world may believe that thou didst send me," and again, "That the world may know that thou didst send me, and lovedst them even as thou lovedst me." So He speaks who had just said, "I pray not for the world"; nor does He pray for it directly now, but for the Church, that it may be such as shall produce this effect upon the world. When will that be? Certainly there is a discovery in store which will terminate all ignorance and unbelief. "Behold he cometh with the clouds, and every eye shall see him, and

they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen" (Rev. i. 7). Some expositors read the words of the Prayer in the light of that day, as Calvin, who thinks that the Evangelist uses "believe" in an improper sense of a reprobate world confounded by the coming of the Lord; or as Godet, who speaks of the forced submission of rebels. They allege a revealed truth; but we do not read it here. Not in this sense is Jesus accustomed to use the words "believe" and "know." Nor could this result be spoken of as the effect of the action of the Church. Neither does this prospect suit the tone of holy love and strong desire which we hear throughout the Prayer. Truly this is the voice of Him whom "the Father sent to be *the Saviour of the world*." The world is here regarded, as often elsewhere, in the general aspect of human life, antecedently to any final decision of its state, full of the possibilities of change that may be wrought, and the potentialities of faith that may be realised, the world that is said to be loved and redeemed, the world into which the disciples are sent to testify and the Spirit to convict or persuade. So Jesus thought of the world, and so his servants must think of it. The spiritual Church must ever regard the world, whether within Christendom or beyond it, with the attraction and desire which belong to kindred according to the flesh,

to the sense of common needs and capacities, and to the faith in a common redemption. Therefore we read this word of Jesus as asking for his Church a perpetual missionary spirit, which shall tell upon the world in love and labour, as a region from which its ranks must be recruited, its enlargement obtained, and over which, in whatever degree it may be possible, Christian influence must spread.

Thanks be unto Thee, O Saviour of the world, that in thy final prayer for thine own, Thou didst not leave them contracted and self-centred, but enlarged in heart by generous impulses and beneficent aims and the healthful sense of a never-ceasing duty!

As the second form of petition (v. 22) has in comparison with the first a fuller expression both of the endowment of the Church and of the effect on the world, the Lord would seem to have in view two stages, or at least two measures, of attainment and success. Perhaps there are periods of Christian history yet to come which will supply the explanation. But we understand clearly that only the true life of Christ in the Church will ensure its true success in the world, and that this will be largely in proportion to the impression of its unity. The conviction said to be produced is not only of the divine mission of Christ, but of the divine love resting on believers. Of this

effect many illustrations might be offered, for great is the power for conviction which breathes forth from an atmosphere of love. The expression here is recalled (Rev. iii. 9), where it is promised to the Church of Philadelphia, "Behold, I will make (some) of the synagogue of Satan to come and worship before thy feet, and to *know that I have loved thee*." These are humbled and convinced penitents from among the bitter opponents of the truth; and from time to time many like submissions have occurred. For the still rebellious world another kind of conviction is in store in the day of "destruction from the presence of the Lord, when he shall come to be glorified in his saints, and to be marvelled at in them that believe" (2 Thess. i. 20).

Not in the way of exposition, but in recognition of inevitable thoughts, some additional observations are required. The prayer, it may be said, has not been fulfilled. Who can hear "that they all may be one," without remembering "our unhappy divisions"; or, "that the world may believe," without thinking of unconverted millions? These are facts to be recognised and considered in relation to these desires of the Lord.

It must be observed (1) that the prayer is not a prophecy; (2) that it supposes the free action of the human will; (3) that its urgent language implies the knowledge of subjective tendencies

working against its fulfilment. It is true, also, that the unity explicitly asked is not that of the Church as a society, but the spiritual unity of believers within it, "that they may be one in us"; and that is a reality in the sight of the Lord, who "knoweth them that are his," and will become a fact in the final stage of their history. But meantime this undiscovered, unexpressed, and adjourned unity cannot fulfil the prayer. The unity of the visible Church is involved, as being the institution of Christ Himself, in which the life of his people is to be generated, matured, and expressed, an institution now originated in the commission of the very men who are listening to the Prayer.

In Scripture this unity is prominent as represented by one Temple and House of the living God, the pillar and ground of the truth; one body, compact and knit together; one body as well as one Spirit, in which there are to be "no divisions," in which men are not only "with one mind," but "with one mouth to glorify God," in which those who "have been baptised into Christ have put on Christ"; so that "there is neither Greek nor Jew, there is neither bond nor free, there is neither male nor female, for all are one in Christ Jesus."

Certainly this visible unity of the Church was one great element in its conquering power. There was something unaccountable and attractive in a

society which silently appeared here, there, and everywhere, throughout the empire and beyond it; which, without central authority or administrative system, or written code, or obvious bonds of union, was yet one and the same. Alike in Rome and provincial towns, in Africa and Britain, in Spain and Pontus, in the most distant and diverse localities, it was still not many churches, but one, "increasing with the increase of God." This unity told upon the world, as is presupposed in the language of the Prayer. We turn from that spectacle to the Church as it is. How do we see it now? Large masses of Christendom detached from one another, the effect of a usurpation which enforced as terms of communion unjustifiable claims weighted with grave corruptions of the truth; and then, as a further consequence, a self-willed spirit of separatism, working on to an ever-increasing disintegration; conflicting interests and rivalries within the Christian nations, and complicated embarrassments to the missionary work among the heathen. The relation of the two desires, "that they may be one," and "that the world may believe," is illustrated in our sight by the very opposite experience.

For the present, practical duty seems to lie (1) in adhering to the principle of unity on its primitive lines as against both the tendencies which have wrought to destroy it; (2) in cultiva-

tion of the temper of forbearance, sympathy, and love, and a living sense of the higher unity in Christ; (3) in seeking and welcoming communion where it can be had, with those in any part of the great Christian family in whom we recognise the confession of the common faith and the spirit of the common Lord; and lastly, in watchful prayer for visible and manifest reunion which, it may be through trials and sifting processes, we have reason to expect at last.

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great danger we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord." Amen. — (Accession Service.)

Section 3

v. 24

The Prayer for the Church has been moving onwards through continuance in the Name, preservation from the evil, sanctification in the truth, unity in the Spirit, conquests in the world; and

now, by a sudden ascent, it passes from the present to the future, from earth to heaven.

"Father, (as for) that which thou hast given me, I will that where I am, they also may be with me: that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world" (v. 24).

The Speaker's voice has changed. It takes a tone of greater certainty and majesty, as if He had entered the heaven to which He lifts his eyes. His thoughts have passed from the region of the contingent and the stage of conditions and preparations. He sees that which has been given Him as entirely and finally his own, his people ending their course on earth, and ready for their destiny in heaven. The language changes with the changed position, and "Father, I will," takes the place of "I pray for them." Here, as before (in v. 2), the people of his possession are first spoken of in their totality, "that which thou hast given me," then in their personality as beholders of his glory. In the twofold character of collective and individual life, the perfect state is found. Its foundation lies in the gift of God. Those who come to Him are given of the Father, and in his sight they are still the same when He takes them into glory. In the blessedness now claimed for them there are two elements, both consisting in their relation to their Lord, and forming the consummation of connexion with Him: 1. "That

where I am they also may be with me." 2. "That they may behold my glory."

Companionship and life together in a common home are spoken of as the desire of his soul. It is a "joy that is set before Him," as well as happiness for those who are received. Already we have seen how that thought dwelt on the mind of Jesus, for it was the first to occur in the opening of the Discourse. "I come again," He had said, "and receive you to myself, that where I am, there ye may be also." It is the first promise and the last; then addressed to men, now sealed before God. How sure was it then made to the disciples! How sure is it still for ourselves!

Nor should it escape observation that this recurrence of the same promise and in like words, creating a correspondence of the end with the beginning, imparts unity and completeness to all that has intervened. It is one note of the latent method which has ruled the course of these communications.

But the promise is enlarged. At first it was only of reception and companionship in the Father's house. It is now augmented and illuminated by a vision of glory: "That they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." This is the glory with which the human nature of Christ is invested by manifested con-

junction with his Divinity. In the days of his flesh that conjunction with the Godhead was veiled from view, but was felt in the glory of grace and truth and also in significant works. It is manifested in heaven by a glory for which words and ideas fail us. As communicated to the human nature, it is *bestowed* ("the glory that thou hast given me"), but in itself it belongs to the essence of Godhead, and is called "*my* glory," and is described before (v. 5) as that "which I had with thee before the world was," and here again is thrown back into eternity by the added clause, "For thou lovedst me before the foundation of the world." The clause does not merely amplify — it explains; for without it the previous words might have left the single thought of bestowal and origination in time. As it is, the world, its foundation, and all that has happened in it, and all that follows and will follow from what has happened, are seen on the background of the Divine infinity and eternity. Thus the last words of prayer fitly crown the holy communications of these momentous hours.

In taking to ourselves the joy of this promise, a question arises as to when and where we are to expect the fulfilment of the blessed hope. Is it at the time of departure and in the disembodied state? St. Paul taught, and the first Christians thought, that to depart was to be with Christ, and

to be absent from the body was to be present with the Lord. That is enough for us to know of that unexplained stage of existence, and we too may say with full assurance, "It is far better." Yet is it only an interval, and a life not yet made perfect, on the margin of the world which is and the world which is to be. Saints at rest as well as saints on earth are "looking for that blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ." Then will they be ever with the Lord in quite another sense than that in which they have been conscious of his presence before. Having "the perfect consummation and bliss both in body and soul in his eternal and everlasting glory." Then will be fulfilled the promise that "where I am, they also shall be with me, and behold my glory which thou hast given me." And that beholding will be a partaking, and will complete the change which the beholding by faith had begun. So in words of serene certainty the Evangelist in his Epistle interprets and appropriates the promise which he has here recorded, "Beloved, now are we children of God, and it is not yet made manifest what we shall be, but we know that if he shall be made manifest, we shall be like him; for we shall see him as he is" (1 John iii. 2). Who will not answer Amen?

"As for me, I will behold thy presence in righteousness: I shall be satisfied, when I awake, with thy likeness."
Ps. xvii. 15.

CHAPTER V

THE SEQUEL

v. 25, 26

THE last request has been made, and the Prayer is done. Yet something remains to be said; for the thoughts of the Speaker must now revert to the actual situation, and the men beside Him, whom He leaves as his agents in it. In words compressed, pregnant, and precise, He lays the case before his Father.

"O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me: and I made known to them thy name, and will make it known, that the love wherewith thou lovedst me may be in them, and I in them."

In the address "Righteous Father," we recognise the introductory word of a new departure of thought. As in v. 11, "Holy Father" opened the appeal for the holiness of the disciples and the Church; so here "Righteous Father" is an invocation of the character in which the world ought to have known God, in which it had not known Him,

yea, had refused to know Him. Righteousness, justice, the moral attributes, which by the endowment of natural conscience man is qualified to recognise, these should have been to the world the fundamental idea of God, one that would have placed mankind in the relation of duty, and would have prepared for further knowledge. It had been in respect of this very attribute, and indeed on account of it, that the world "did not like to retain God in its knowledge," as St. Paul sets forth in the first chapter of his Epistle to the Romans. In abrupt words, evincing strong emotion, the Lord sums up this condition of mankind.[1] Personal observation and painful experience of the fact accentuate his words.

But for what purpose does He thus appeal to the righteous Father? Some expositors, as Augustin and Calvin and Luther, find in the epithet "righteous" an intimation of the justice which consigns to wrath those that know not God, illustrating by contrast the happiness assigned to believers, in agreement with the account of "the

[1] Literally, "O righteous Father — *and* the world knew thee not," etc. The Revisers omit this first "and," taking no notice of its presence. Certainly it is hard to render. By some expositors (as Meyer) it is taken as meaning "and yet" — as if it intended "righteous thou art, and yet the world knew thee not"; by others (as Westcott) it is ranged with the following "and" as so co-ordinating the opposite states of the world and the disciples; but this gives too parenthetic a character to the fundamental words, "But I have known thee."

righteous judgment of God" given by St. Paul in 2 Thess. i. 5–9. But these ideas are not expressed in this brief statement, and we have no right to read them into it; indeed, they would be out of place. This sequel to the Prayer does not diverge to anticipate judgment or deal with men's deserts. It must be taken as in line with previous thoughts. Those have been occupied with the mission of Christ to the world, the knowledge of God which is life eternal, and the spiritual history of those who receive it; and the occasion is that of leaving the men there present to be witnesses and messengers of this knowledge to the world. This is the case now trustingly laid before the righteous Father.

The world has not known Him. It presents a scene of spiritual alienation and gloom. But there was in the world One who had known Him, who could say in the midst of those who most counted that they knew God, "Ye say that he is your God; and ye have not known him, but I know him" (viii. 55). He had come to give this knowledge to those who had it not; and this He will do first by his own ministry, and after that, by the ministry of those who first receive Him. The chosen men are there present, listening to his words as men listen to that which is spoken of themselves. "These," He says, "have believed that thou didst send me." That belief was the

turning-point, and qualified them for the fuller revelations. Therefore He continues, "I have made known to them thy name." But what has been done hitherto is not all; "And I will make it known." There is then more to be told; as had been already said in the Discourse (xvi. 12, 13); and between these two stages of instruction the teaching of this evening holds the central place. In the second stage, as well as in the first, the Teacher is the Lord Himself. In his past manifestation He has declared the Father's name, and now in these closing words with a more explicit revelation. But the Resurrection comes, and the day of Pentecost. Then will the disciples be raised to a higher level of intelligence, and the full disclosures will be made. By the communications of the forty days and by an illumination of the Spirit, sudden and yet progressive, the Lord will lead his own into the perfect knowledge of the Name. What has been spoken this evening has been accompanied by the promise, "In that day ye shall know that I am in the Father, and ye in me, and I in you." Then will come "the full assurance of understanding to know the mystery of God, even Christ in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2). And it will be more than knowledge. It will have the result here described, "That the love wherewith thou lovedst me may be in them." Very

specially and definitely for the disciples whom He sends into the world does Jesus desire and anticipate this experience of love. They will need this inward support, and they shall have it. The love which dwelt in Him for his mission shall dwell in them for theirs.

Yet is there a further word, the last to be spoken now. So short it is, that it sounds almost abrupt, certainly unlike to human perorations. Yet this word, "*And I in them*," is the most apt and eloquent of conclusions. It leaves on the mind, as the last thought of all, that of the living personal relation of Christ with his servants, most inward, not only *with* them (Matt. xxviii. 20), but *in* them; still enduring after his departure from sight, as the power of the apostolic work, and as the secret of the Christian life. It is the fullest of all promises, and we ask no more. For the disciples whom He leaves, and for all who believe through their word, not only do his name and memory, his word and sacraments, his grace and gifts remain, but He Himself lives on, present and acting still.

AMEN AND AMEN.

Discourse and Prayer are ended, and we ask, With what effect? We need not ask that question with regard to their effects as written records, as part, a most sacred part, of Holy Scripture, for

we, as readers, have felt their effects, and so have all the Christian generations. But perhaps some fifty years elapsed before they were written in the form in which we read them, as part of the Gospel which, towards the close of life, St. John bequeathed to the Church. Was it only then that the effect of these words commenced? What office did they fulfil in that half century which, on this supposition, elapsed between this speaking and that writing? Could these great and fruitful ideas, or rather, I will say, this majestic scheme of truth, lie dormant and inoperative in the minds of the hearers? Could these outpourings of divine affection pass from them,

> "Like the lost ventures of the heart
> Which send no answer back again"?

We are sure the answer came, and that there was response to these teachings, first, in the minds of the hearers, and then in the mind of the churches which they formed. Eleven chosen witnesses thus solemnly instructed, to the end that they might become instructors, did not let these precious deposits of truth evaporate from their minds, nor leave them to only one of their number, to be drawn forth from the stores of memory in his latest age. It is true that we have no information. These men were not writers. The treatise which follows the Gospel is a history of the *acts*

of Apostles. It belongs to the outward life and the progress of the Word in the world, and the discourses given are generally to those who are not yet Christians. For us, during more than twenty years, the voices *within* the house of God are nearly silent. We hear the testimonies that issue from it, so clear and strong in all the essentials of the faith; but we do not learn how these doctrines were appropriated in experience and developed in reflection; we do not dwell in the interior atmosphere of thought. But the time comes when we enter the house with the apostolic letters, and learn the language which is understood within. St. Paul's special illumination and dialectic power bring fresh precision and expansion to the truths which he treats, but essentially they are truths which he shares with those whom he instructs, and are the same which constitute the teaching of the later Epistles of St. Peter and St. John. It is impossible to disconnect the Christian consciousness, as we thus know it, from the divine communications which have so distinctly prepared it. Advancing through the course of thought along which they have led us, we have noted, from time to time, the responsive voices which return to us from the apostolic writings. It would be an easy task, but a long one, to shew this correspondence fully. I speak not of the broad facts of the Faith, but of those apprehen-

sions and applications of them which constitute the cast and habit of Christian thought. There, as here, the faith in God the Father and in Jesus Christ our Lord appears in the same distinction, the same unity, and the same perfect harmony. The self-revelations of Christ made here are fully reflected there. The relations of believers with Christ, and in Christ with God, are there as here presented as the sources and supplies of Christian life. The work of the Spirit as Teacher and Paraclete promised in these discourses is everywhere in those writings asserted or assumed as a present and experienced fact. Besides these deeper mysteries, — the principles of life and fruitfulness, of love and obedience, of peace and victory in Christ, are all there what they are here; and so it is, also, with the last things, — the hope of his coming, and of being where He is, and of the beatific vision of his glory.

But with all this similarity there is a conspicuous difference. We see that in the apostolic teaching and the coexistent mind of the Church another line of doctrine has entered into combination with these truths. It was a needful and natural combination; for the doctrine of the cross, with all that it implies and achieves, is a prerequisite for the due apprehension and assimilation of all that has been taught. That doctrine lies as close to those which have been here de-

livered as the Passion itself follows on their delivery. Rather, they are historically incorporated into the Passion, and united with the events which must become fact before they can become doctrine. After the traitor has been sent forth with, "What thou art doing, do quickly," and in the suppressed consciousness of all that is preparing and of all that will ensue, the teaching of this evening has been given.[1]

Then, without hesitation or delay, "when Jesus had spoken these words, he went forth with his disciples over the brook Kedron, where was a garden, into the which he entered with his disciples."

The Agony, the Betrayal, Trial, Condemnation, Crucifixion, Death, Resurrection, follow. The crisis of human history is reached, and the redemption of the world is wrought.

Comparing the commendatory Prayer which we have here attended with the Prayer in Gethsemane, and the tranquil converse to which we have listened with the terrible scenes which follow, we

[1] It was with a true feeling of relation between the several parts of the Gospel records that in the Revised Lectionary these five chapters were appointed to be read as the Second Lessons on the days in Holy Week between Palm Sunday and Good Friday. The Church thus passes directly from the Upper Room to Gethsemane and Calvary: the discourses are incorporated with the Passion; and the Central Teaching of Jesus Christ with the central fact of his history.

CONTENTS

PAGE

THE BIBLE—

History of the Bible 1

Biblical History 1

The Old Testament 1

The New Testament 3

HISTORY OF THE CHRISTIAN CHURCH 5

THE CHURCH OF ENGLAND 6

DEVOTIONAL BOOKS 7

THE FATHERS 8

HYMNOLOGY 9

SERMONS, LECTURES, ADDRESSES, AND THEOLOGICAL ESSAYS 9

MACMILLAN AND CO.'S THEOLOGICAL CATALOGUE

The Bible

HISTORY OF THE BIBLE

THE ENGLISH BIBLE: An External and Critical History of the various English Translations of Scripture. By Prof. JOHN EADIE. 2 vols. 8vo. 28s.

THE BIBLE IN THE CHURCH. By Right Rev. Bishop WESTCOTT. 10th Edition. 18mo. 4s. 6d.

BIBLICAL HISTORY

BIBLE LESSONS. By Rev. E. A. ABBOTT. Crown 8vo. 4s. 6d.

SIDE-LIGHTS ON BIBLE HISTORY. By Mrs. SYDNEY BUXTON. Illustrated. Crown 8vo. [*In the Press.*

STORIES FROM THE BIBLE. By Rev. A. J. CHURCH. Illustrated. Two Series. Crown 8vo. 3s. 6d. each.

BIBLE READINGS SELECTED FROM THE PENTATEUCH AND THE BOOK OF JOSHUA. By Rev. J. A. CROSS. 2nd Edition. Globe 8vo. 2s. 6d.

CHILDREN'S TREASURY OF BIBLE STORIES. By Mrs. H. GASKOIN. 18mo. 1s. each. Part I. Old Testament; II. New Testament; III. Three Apostles.

A CLASS-BOOK OF OLD TESTAMENT HISTORY. By Rev. Canon MACLEAR. With Four Maps. 18mo. 4s. 6d.

A CLASS-BOOK OF NEW TESTAMENT HISTORY. Including the connection of the Old and New Testament. By the same. 18mo. 5s. 6d.

A SHILLING BOOK OF OLD TESTAMENT HISTORY. By the same. 18mo. 1s.

A SHILLING BOOK OF NEW TESTAMENT HISTORY. By the same. 18mo. 1s.

THE OLD TESTAMENT

SCRIPTURE READINGS FOR SCHOOLS AND FAMILIES. By C. M. YONGE. Globe 8vo. 1s. 6d. each; also with comments, 3s. 6d. each.—First Series: GENESIS TO DEUTERONOMY.—Second Series: JOSHUA TO SOLOMON.—Third Series: KINGS AND THE PROPHETS.—Fourth Series: THE GOSPEL TIMES.—Fifth Series: APOSTOLIC TIMES.

The Old Testament—*continued.*

THE PATRIARCHS AND LAWGIVERS OF THE OLD TESTAMENT. By FREDERICK DENISON MAURICE. 7th Edition. Crown 8vo. 4s. 6d.

THE PROPHETS AND KINGS OF THE OLD TESTAMENT. By the same. 5th Edition. Crown 8vo. 6s.

THE CANON OF THE OLD TESTAMENT. An Essay on the Growth and Formation of the Hebrew Canon of Scripture. By Rev. Prof. H. E. RYLE. Crown 8vo. [*In the Press.*

The Pentateuch—

AN HISTORICO-CRITICAL INQUIRY INTO THE ORIGIN AND COMPOSITION OF THE HEXATEUCH (PENTATEUCH AND BOOK OF JOSHUA). By Prof. A. KUENEN. Translated by PHILIP H. WICKSTEED, M.A. 8vo. 14s.

The Psalms—

THE PSALMS CHRONOLOGICALLY ARRANGED. An Amended Version, with Historical Introductions and Explanatory Notes. By Four Friends. New Edition. Crown 8vo. 5s. net.

GOLDEN TREASURY PSALTER. The Student's Edition. Being an Edition with briefer Notes of "The Psalms Chronologically Arranged by Four Friends." 18mo. 3s. 6d.

THE PSALMS. With Introductions and Critical Notes. By A. C. JENNINGS, M.A., and W. H. LOWE, M.A. In 2 vols. 2nd Edition. Crown 8vo. 10s. 6d. each.

INTRODUCTION TO THE STUDY AND USE OF THE PSALMS. By Rev. J. F. THRUPP. 2nd Edition. 2 vols. 8vo. 21s.

Isaiah—

ISAIAH XL.—LXVI. With the Shorter Prophecies allied to it. By MATTHEW ARNOLD. With Notes. Crown 8vo. 5s.

ISAIAH OF JERUSALEM. In the Authorised English Version, with Introduction, Corrections, and Notes. By the same. Cr. 8vo. 4s. 6d.

A BIBLE-READING FOR SCHOOLS. The Great Prophecy of Israel's Restoration (Isaiah xl.-lxvi.) Arranged and Edited for Young Learners. By the same. 4th Edition. 18mo. 1s.

COMMENTARY ON THE BOOK OF ISAIAH, Critical, Historical, and Prophetical; including a Revised English Translation. By T. R. BIRKS. 2nd Edition. 8vo. 12s. 6d.

THE BOOK OF ISAIAH CHRONOLOGICALLY ARRANGED. By T. K. CHEYNE. Crown 8vo. 7s. 6d.

Zechariah—

THE HEBREW STUDENT'S COMMENTARY ON ZECHARIAH, Hebrew and LXX. By W. H. LOWE, M.A. 8vo. 10s. 6d.

THE NEW TESTAMENT

THE NEW TESTAMENT. Essay on the Right Estimation of MS. Evidence in the Text of the New Testament. By T. R. BIRKS. Crown 8vo. 3s. 6d.

THE MESSAGES OF THE BOOKS. Being Discourses and Notes on the Books of the New Testament. By Ven. Archdeacon FARRAR. 8vo. 14s.

THE CLASSICAL ELEMENT IN THE NEW TESTAMENT. Considered as a Proof of its Genuineness, with an Appendix on the Oldest Authorities used in the Formation of the Canon. By C. H. HOOLE. 8vo. 10s. 6d.

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. With an Appendix on the last Petition of the Lord's Prayer. By Bishop LIGHTFOOT. Crown 8vo. 7s. 6d.

THE UNITY OF THE NEW TESTAMENT. By F. D. MAURICE. 2nd Edition. 2 vols. Crown 8vo. 12s.

A COMPANION TO THE GREEK TESTAMENT AND THE ENGLISH VERSION. By PHILIP SCHAFF, D.D. Cr. 8vo. 12s.

A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT DURING THE FIRST FOUR CENTURIES. By Right Rev. Bishop WESTCOTT. 6th Edition. Crown 8vo. 10s. 6d.

THE NEW TESTAMENT IN THE ORIGINAL GREEK. The Text revised by Bishop WESTCOTT, D.D., and Prof. F. J. A. HORT, D.D. 2 vols. Crown 8vo. 10s. 6d. each.—Vol. I. Text; II. Introduction and Appendix.

THE NEW TESTAMENT IN THE ORIGINAL GREEK, for Schools. The Text revised by Bishop WESTCOTT, D.D., and F. J. A. HORT, D.D. 12mo, cloth, 4s. 6d.; 18mo, roan, red edges, 5s. 6d.; morocco, gilt edges, 6s. 6d.

THE GOSPELS—

THE COMMON TRADITION OF THE SYNOPTIC GOSPELS, in the Text of the Revised Version. By Rev. E. A. ABBOTT and W. G. RUSHBROOKE. Crown 8vo. 3s. 6d.

SYNOPTICON: An Exposition of the Common Matter of the Synoptic Gospels. By W. G. RUSHBROOKE. Printed in Colours. In Six Parts, and Appendix. 4to.—Part I, 3s. 6d. Parts II and III, 7s. Parts IV, V, and VI, with Indices, 10s. 6d. Appendices, 10s. 6d. Complete in 1 vol., 35s. Indispensable to a Theological Student.

INTRODUCTION TO THE STUDY OF THE FOUR GOSPELS. By Right Rev. Bishop WESTCOTT. 7th Ed. Cr. 8vo. 10s. 6d.

THE COMPOSITION OF THE FOUR GOSPELS. By Rev. ARTHUR WRIGHT. Crown 8vo. 5s.

Gospel of St. Matthew—

THE GOSPEL ACCORDING TO ST. MATTHEW. Greek Text as Revised by Bishop WESTCOTT and Dr. HORT. With Introduction and Notes by Rev. A. SLOMAN, M.A. Fcap. 8vo. 2s. 6d.

CHOICE NOTES ON ST. MATTHEW, drawn from Old and New Sources. Crown 8vo. 4s. 6d. (St. Matthew and St. Mark in 1 vol. 9s.)

Gospel of St. Mark—

SCHOOL READINGS IN THE GREEK TESTAMENT. Being the Outlines of the Life of our Lord as given by St. Mark, with additions from the Text of the other Evangelists. Edited, with Notes and Vocabulary, by Rev. A. CALVERT, M.A. Fcap. 8vo. 2s. 6d.

CHOICE NOTES ON ST. MARK, drawn from Old and New Sources. Cr. 8vo. 4s. 6d. (St. Matthew and St. Mark in 1 vol. 9s.)

Gospel of St. Luke—

THE GOSPEL ACCORDING TO ST. LUKE. The Greek Text as Revised by Bishop WESTCOTT and Dr. HORT. With Introduction and Notes by Rev. J. BOND, M.A. Fcap. 8vo. 2s. 6d.

CHOICE NOTES ON ST. LUKE, drawn from Old and New Sources. Crown 8vo. 4s. 6d.

THE GOSPEL OF THE KINGDOM OF HEAVEN. A Course of Lectures on the Gospel of St. Luke. By F. D. MAURICE. 3rd Edition. Crown 8vo. 6s.

Gospel of St. John—

THE GOSPEL OF ST. JOHN. By F. D. MAURICE. 8th Ed. Cr. 8vo. 6s.

CHOICE NOTES ON ST. JOHN, drawn from Old and New Sources. Crown 8vo. 4s. 6d.

THE ACTS OF THE APOSTLES—

THE ACTS OF THE APOSTLES. Being the Greek Text as Revised by Bishop WESTCOTT and Dr. HORT. With Explanatory Notes by T. E. PAGE, M.A. Fcap. 8vo. 3s. 6d.

THE CHURCH OF THE FIRST DAYS. THE CHURCH OF JERUSALEM. THE CHURCH OF THE GENTILES. THE CHURCH OF THE WORLD. Lectures on the Acts of the Apostles. By Very Rev. C. J. VAUGHAN. Crown 8vo. 10s. 6d.

THE EPISTLES of St. Paul—

ST. PAUL'S EPISTLE TO THE ROMANS. The Greek Text, with English Notes. By Very Rev. C. J. VAUGHAN. 7th Edition. Crown 8vo. 7s. 6d.

A COMMENTARY ON ST. PAUL'S TWO EPISTLES TO THE CORINTHIANS. Greek Text, with Commentary. By Rev. W. KAY. 8vo. 9s.

ST. PAUL'S EPISTLE TO THE GALATIANS. A Revised Text, with Introduction, Notes, and Dissertations. By Bishop LIGHTFOOT. 10th Edition. 8vo. 12s.

ST. PAUL'S EPISTLE TO THE PHILIPPIANS. A Revised Text, with Introduction, Notes, and Dissertations. By the same. 9th Edition. 8vo. 12s.

ST. PAUL'S EPISTLE TO THE PHILIPPIANS. With translation, Paraphrase, and Notes for English Readers. By Very Rev. C. J. VAUGHAN. Crown 8vo. 5s.

ST. PAUL'S EPISTLES TO THE COLOSSIANS AND TO PHILEMON. A Revised Text, with Introductions, etc. By Bishop LIGHTFOOT. 9th Edition. 8vo. 12s.

Of St. Paul—*continued.*

THE EPISTLES OF ST. PAUL TO THE EPHESIANS, THE COLOSSIANS, AND PHILEMON. With Introductions and Notes. By Rev. J. Ll. Davies. 2nd Edition. 8vo. 7s. 6d.

THE EPISTLES OF ST. PAUL. For English Readers. Part I, containing the First Epistle to the Thessalonians. By Very Rev. C. J. Vaughan. 2nd Edition. 8vo. Sewed. 1s. 6d.

ST. PAUL'S EPISTLES TO THE THESSALONIANS, COMMENTARY ON THE GREEK TEXT. By Prof. John Eadie. 8vo. 12s.

The Epistle of St. James—

ST. JAMES' EPISTLE. The Greek Text, with Introduction and Notes. By Rev. Joseph Mayor, M.A. 8vo. [*In the Press.*

The Epistles of St. John—

THE EPISTLES OF ST. JOHN. By F. D. Maurice. 4th Edition. Crown 8vo. 6s.

THE EPISTLES OF ST. JOHN. The Greek Text, with Notes. By Right Rev. Bishop Westcott. 2nd Edition. 8vo. 12s. 6d.

The Epistle to the Hebrews—

THE EPISTLE TO THE HEBREWS IN GREEK AND ENGLISH. With Notes. By Rev. Frederic Rendall. Crown 8vo. 6s.

THE EPISTLE TO THE HEBREWS. English Text, with Commentary. By the same. Crown 8vo. 7s. 6d.

THE EPISTLE TO THE HEBREWS. With Notes. By Very Rev. C. J. VAUGHAN. Crown 8vo. 7s. 6d.

THE EPISTLE TO THE HEBREWS. The Greek Text, with Notes and Essays. By Right Rev. Bishop Westcott. 8vo. 14s.

REVELATION—

LECTURES ON THE APOCALYPSE. By F. D. Maurice. 2nd Edition. Crown 8vo. 6s.

THE REVELATION OF ST. JOHN. By Rev. Prof. W. Milligan. 2nd Edition. Crown 8vo. 7s. 6d.

LECTURES ON THE REVELATION OF ST. JOHN. By Very Rev. C. J. Vaughan. 5th Edition. Crown 8vo. 10s. 6d.

THE BIBLE WORD-BOOK. By W. Aldis Wright. 2nd Edition. Crown 8vo. 7s. 6d.

Christian Church, History of the

Church (Dean).—THE OXFORD MOVEMENT. Twelve Years, 1833-45. Globe 8vo. 5s.

Cunningham (Rev. John).—THE GROWTH OF THE CHURCH IN ITS ORGANISATION AND INSTITUTIONS. 8vo. 9s.

Dale (A. W. W.)—THE SYNOD OF ELVIRA, AND CHRISTIAN LIFE IN THE FOURTH CENTURY. Cr. 8vo. 10s. 6d.

Hardwick (Archdeacon).—A HISTORY OF THE CHRISTIAN CHURCH. Middle Age. Ed. by Bishop STUBBS. Cr. 8vo. 10s. 6d.

A HISTORY OF THE CHRISTIAN CHURCH DURING THE REFORMATION. Revised by Bishop STUBBS. Cr. 8vo. 10s. 6d.

Hort (Dr. F. J. A.)—TWO DISSERTATIONS. I. On ΜΟΝΟΓΕΝΗΣ ΘΕΟΣ in Scripture and Tradition. II. On the "Constantinopolitan" Creed and other Eastern Creeds of the Fourth Century. 8vo. 7s. 6d.

Killen (W. D.)—ECCLESIASTICAL HISTORY OF IRELAND, FROM THE EARLIEST DATE TO THE PRESENT TIME. 2 vols. 8vo. 25s.

Simpson (W.)—AN EPITOME OF THE HISTORY OF THE CHRISTIAN CHURCH. Fcap. 8vo. 3s. 6d.

Vaughan (Very Rev. C. J., Dean of Llandaff).—THE CHURCH OF THE FIRST DAYS. THE CHURCH OF JERUSALEM. THE CHURCH OF THE GENTILES. THE CHURCH OF THE WORLD. Crown 8vo. 10s. 6d.

Ward (W.)—WILLIAM GEORGE WARD AND THE OXFORD MOVEMENT. Portrait. 8vo. 14s.

The Church of England

Catechism of—

A CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND. By Rev. Canon MACLEAR. 18mo. 1s. 6d.

A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND, with Scripture Proofs for Junior Classes and Schools. By the same. 18mo. 6d.

THE ORDER OF CONFIRMATION, with Prayers and Devotions. By the Rev. Canon MACLEAR. 32mo. 6d.

Collects—

COLLECTS OF THE CHURCH OF ENGLAND. With a Coloured Floral Design to each Collect. Crown 8vo. 12s.

Disestablishment—

DISESTABLISHMENT AND DISENDOWMENT. What are they? By Prof. E. A. FREEMAN. 4th Edition. Crown 8vo. 1s.

DISESTABLISHMENT: or, A Defence of the Principle of a National Church. By GEORGE HARWOOD. 8vo. 12s.

A DEFENCE OF THE CHURCH OF ENGLAND AGAINST DISESTABLISHMENT. By ROUNDELL, EARL OF SELBORNE. Crown 8vo. 2s. 6d.

ANCIENT FACTS & FICTIONS CONCERNING CHURCHES AND TITHES. By the same. 2nd Edition. Crown 8vo. 7s. 6d.

Dissent in its Relation to—

DISSENT IN ITS RELATION TO THE CHURCH OF ENGLAND. By Rev. G. H. CURTEIS. Bampton Lectures for 1871. Crown 8vo. 7s. 6d.

Holy Communion—

THE COMMUNION SERVICE FROM THE BOOK OF COMMON PRAYER, with Select Readings from the Writings of the Rev. F. D. MAURICE. Edited by Bishop COLENSO. 6th Edition. 16mo. 2s. 6d.

BEFORE THE TABLE: An Inquiry, Historical and Theological, into the Meaning of the Consecration Rubric in the Communion Service of the Church of England. By Very Rev. J. S. HOWSON. 8vo. 7s. 6d.

FIRST COMMUNION, with Prayers and Devotions for the newly Confirmed. By Rev. Canon MACLEAR. 32mo. 6d.

A MANUAL OF INSTRUCTION FOR CONFIRMATION AND FIRST COMMUNION, with Prayers and Devotions. By the same. 32mo. 2s.

Liturgy—

A COMPANION TO THE LECTIONARY. By Rev. W. BENHAM, B.D. Crown 8vo. 4s. 6d.

AN INTRODUCTION TO THE CREEDS. By Rev. Canon MACLEAR. 18mo. 3s. 6d.

AN INTRODUCTION TO THE THIRTY-NINE ARTICLES. By the same. 18mo. [*In the Press.*

A HISTORY OF THE BOOK OF COMMON PRAYER. By Rev. F. PROCTER. 18th Edition. Crown 8vo. 10s. 6d.

AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER. By Rev. F. PROCTER and Rev. Canon MACLEAR. 18mo. 2s. 6d.

TWELVE DISCOURSES ON SUBJECTS CONNECTED WITH THE LITURGY AND WORSHIP OF THE CHURCH OF ENGLAND. By Very Rev. C. J. VAUGHAN. 4th Edition. Fcap. 8vo. 6s.

Devotional Books

Brooke (S. A.)—FORM OF MORNING AND EVENING PRAYER, and for the Administration of the Lord's Supper, together with the Baptismal and Marriage Services, Bedford Chapel, Bloomsbury. Fcap. 8vo. 1s. net.

Eastlake (Lady).—FELLOWSHIP: LETTERS ADDRESSED TO MY SISTER-MOURNERS. Crown 8vo. 2s. 6d.

IMITATIO CHRISTI, LIBRI IV. Printed in Borders after Holbein, Dürer, and other old Masters, containing Dances of Death, Acts of Mercy, Emblems, etc. Crown 8vo. 7s. 6d.

Kingsley (Charles).—OUT OF THE DEEP: WORDS FOR THE SORROWFUL. From the writings of CHARLES KINGSLEY. Extra fcap. 8vo. 3s. 6d.

DAILY THOUGHTS. Selected from the Writings of CHARLES KINGSLEY. By his Wife. Crown 8vo. 6s.

FROM DEATH TO LIFE. Fragments of Teaching to a Village Congregation. With Letters on the "Life after Death." Edited by his Wife. Fcap. 8vo. 2s. 6d.

Maclear (Rev. Canon).—A MANUAL OF INSTRUCTION FOR CONFIRMATION AND FIRST COMMUNION, WITH PRAYERS AND DEVOTIONS. 32mo. 2s.

THE HOUR OF SORROW; OR, THE OFFICE FOR THE BURIAL OF THE DEAD. 32mo. 2s.

Maurice (Frederick Denison).—LESSONS OF HOPE. Readings from the Works of F. D. MAURICE. Selected by Rev. J. LL. DAVIES, M.A. Crown 8vo. 5s.

RAYS OF SUNLIGHT FOR DARK DAYS. With a Preface by Very Rev. C. J. VAUGHAN, D.D. New Edition. 18mo. 3s. 6d.

Service (Rev. John).—PRAYERS FOR PUBLIC WORSHIP. Crown 8vo. 4s. 6d.

THE WORSHIP OF GOD, AND FELLOWSHIP AMONG MEN. By FREDERICK DENISON MAURICE and others. Fcap. 8vo. 3s. 6d.

Welby-Gregory (The Hon. Lady).—LINKS AND CLUES. 2nd Edition. Crown 8vo. 6s.

Westcott (Rt. Rev. B. F., Bishop of Durham).—THOUGHTS ON REVELATION AND LIFE. Selections from the Writings of Bishop WESTCOTT. Edited by Rev. S. PHILLIPS. Crown 8vo. 6s.

Wilbraham (Frances M.)—IN THE SERE AND YELLOW LEAF: THOUGHTS AND RECOLLECTIONS FOR OLD AND YOUNG. Globe 8vo. 3s. 6d.

The Fathers

Cunningham (Rev. W.)—THE EPISTLE OF ST. BARNABAS. A Dissertation, including a Discussion of its Date and Authorship. Together with the Greek Text, the Latin Version, and a New English Translation and Commentary. Crown 8vo. 7s. 6d.

Donaldson (Prof. James).—THE APOSTOLICAL FATHERS. A Critical Account of their Genuine Writings, and of their Doctrines. 2nd Edition. Crown 8vo. 7s. 6d.

Lightfoot (Bishop).—THE APOSTOLIC FATHERS. Part I. ST. CLEMENT OF ROME. Revised Texts, with Introductions, Notes, Dissertations, and Translations. 2 vols. 8vo. 32s.

THE APOSTOLIC FATHERS. Part II. ST. IGNATIUS to ST. POLYCARP. Revised Texts, with Introductions, Notes, Dissertations, and Translations. 3 vols. 2nd Edition. Demy 8vo. 48s.

THE APOSTOLIC FATHERS. Abridged Edition. With Short Introductions, Greek Text, and English Translation. 8vo. 16s.

Hymnology

Brooke (S. A.)—CHRISTIAN HYMNS. Edited and arranged. Fcap. 8vo. 2s. net.

This may also be had bound up with the Form of Service at Bedford Chapel, Bloomsbury. Price complete, 3s. net.

Palgrave (Prof. F. T.)—ORIGINAL HYMNS. 18mo. 1s.6d.

Selborne (Roundell, Earl of)—

THE BOOK OF PRAISE. From the best English Hymn Writers. 18mo. 2s. 6d. net.

A HYMNAL. Chiefly from *The Book of Praise.* In various sizes. —A. Royal 32mo. 6d.—B. Small 18mo, larger type. 1s.—C. Same Edition, fine paper. 1s. 6d.—An Edition with Music, Selected, Harmonised, and Composed by JOHN HULLAH. Square 18mo. 3s. 6d.

Woods (M. A.)—HYMNS FOR SCHOOL WORSHIP. Compiled by M. A. WOODS. 18mo. 1s. 6d.

Sermons, Lectures, Addresses, and Theological Essays

(*See also* '*Bible*,' '*Church of England*,' '*Fathers.*')

Abbot (Francis)—

SCIENTIFIC THEISM. Crown 8vo. 7s. 6d.

THE WAY OUT OF AGNOSTICISM: or, The Philosophy of Free Religion. Crown 8vo. 4s. 6d.

Abbott (Rev. E. A.)—

CAMBRIDGE SERMONS. 8vo. 6s.

OXFORD SERMONS. 8vo. 7s. 6d.

PHILOMYTHUS. An Antidote against Credulity. A discussion of Cardinal Newman's Essay on Ecclesiastical Miracles. 2nd Edition. Crown 8vo. 3s. 6d.

NEWMANIANISM. A Reply. Crown 8vo. Sewed, 1s. net.

Ainger (Rev. Alfred, Canon of Bristol).—SERMONS PREACHED IN THE TEMPLE CHURCH. Extra fcap. 8vo. 6s.

Alexander (W., Bishop of Derry and Raphoe).—THE LEADING IDEAS OF THE GOSPELS. New Edition, Revised and Enlarged. Crown 8vo. 6s.

Baines (Rev. Edward).—SERMONS. With a Preface and Memoir, by A. BARRY, D.D., late Bishop of Sydney. Crown 8vo. 6s.

Barry (A.)—FIRST WORDS IN AUSTRALIA: Sermons. Crown 8vo. 5s.

Bather (Archdeacon).—ON SOME MINISTERIAL DUTIES, CATECHISING, PREACHING, ETC. Edited, with a Preface, by Very Rev. C. J. VAUGHAN, D.D. Fcap. 8vo. 4s. 6d.

Bernard (Canon T. D.)—THE CENTRAL TEACHING OF CHRIST. Being a Study and Exposition of St. John, Chapters XIII. to XVII. inclusive. Crown 8vo. [*In the Press.*

Binnie (Rev. William).—SERMONS. Crown 8vo. 6s.

Birks (Thomas Rawson)—
THE DIFFICULTIES OF BELIEF IN CONNECTION WITH THE CREATION AND THE FALL, REDEMPTION, AND JUDGMENT. 2nd Edition. Crown 8vo. 5s.
JUSTIFICATION AND IMPUTED RIGHTEOUSNESS. Being a Review of Ten Sermons on the Nature and Effects of Faith, by JAMES THOMAS O'BRIEN, D.D., late Bishop of Ossory, Ferns, and Leighlin. Crown 8vo. 6s.
SUPERNATURAL REVELATION: or, First Principles of Moral Theology. 8vo. 8s.

Brooke (Rev. Stopford A.)—SHORT SERMONS. Cr. 8vo. 6s.

Brooks (Phillips, Bishop of Massachusetts)—
THE CANDLE OF THE LORD, and other Sermons. Crown 8vo. 6s.
SERMONS PREACHED IN ENGLISH CHURCHES. Crown 8vo. 6s.
TWENTY SERMONS. Crown 8vo. 6s.
TOLERANCE. Crown 8vo. 2s. 6d.
THE LIGHT OF THE WORLD. Crown 8vo. 3s. 6d.

Brunton (T. Lauder).—THE BIBLE AND SCIENCE. With Illustrations. Crown 8vo. 10s. 6d.

Butler (Rev. George).—SERMONS PREACHED IN CHELTENHAM COLLEGE CHAPEL. 8vo. 7s. 6d.

Butler (W. Archer)—
SERMONS, DOCTRINAL AND PRACTICAL. 11th Edition. 8vo. 8s.
SECOND SERIES OF SERMONS. 8vo. 7s.

Calderwood (Rev. Prof.)—
THE RELATIONS OF SCIENCE AND RELIGION. Crown 8vo. 5s.
THE PARABLES OF OUR LORD. Crown 8vo. 6s.

Campbell (Dr. John M'Leod)—
THE NATURE OF THE ATONEMENT. 6th Ed. Cr. 8vo. 6s.
REMINISCENCES AND REFLECTIONS. Edited with an Introductory Narrative, by his Son, DONALD CAMPBELL, M.A. Crown 8vo. 7s. 6d.
THOUGHTS ON REVELATION. 2nd Edition. Crown 8vo. 5s.
RESPONSIBILITY FOR THE GIFT OF ETERNAL LIFE. Compiled from Sermons preached at Row, in the years 1829-31. Crown 8vo. 5s.

Canterbury (Edward White, Archbishop of)—

BOY-LIFE: its Trial, its Strength, its Fulness. Sundays in Wellington College, 1859-73. 4th Edition. Crown 8vo. 6s.

THE SEVEN GIFTS. Addressed to the Diocese of Canterbury in his Primary Visitation. 2nd Edition. Crown 8vo. 6s.

CHRIST AND HIS TIMES. Addressed to the Diocese of Canterbury in his Second Visitation. Crown 8vo. 6s.

A PASTORAL LETTER TO THE DIOCESE OF CANTERBURY. Written at the request of the Archdeacons and Rural Deans. Dec. 1890. 8vo, sewed. 1d.

Carpenter (W. Boyd, Bishop of Ripon)—

TRUTH IN TALE. Addresses, chiefly to Children. Crown 8vo. 4s. 6d.

THE PERMANENT ELEMENTS OF RELIGION: Bampton Lectures, 1887. 2nd Edition. Crown 8vo. 6s.

Cazenove (J. Gibson).—CONCERNING THE BEING AND ATTRIBUTES OF GOD. 8vo. 5s.

Church (Dean)—

THE OXFORD MOVEMENT. Twelve Years, 1833-45. Globe 8vo. 5s.

HUMAN LIFE AND ITS CONDITIONS. Crown 8vo. 6s.

THE GIFTS OF CIVILISATION, and other Sermons and Lectures. 2nd Edition. Crown 8vo. 7s. 6d.

DISCIPLINE OF THE CHRISTIAN CHARACTER, and other Sermons. Crown 8vo. 4s. 6d.

ADVENT SERMONS. 1885. Crown 8vo. 4s. 6d.

VILLAGE SERMONS. Crown 8vo. 6s.

CLERGYMAN'S SELF-EXAMINATION CONCERNING THE APOSTLES' CREED. Extra fcap. 8vo. 1s. 6d.

Congreve (Rev. John).—HIGH HOPES AND PLEADINGS FOR A REASONABLE FAITH, NOBLER THOUGHTS, LARGER CHARITY. Crown 8vo. 5s.

Cooke (Josiah P., Jun.)—RELIGION AND CHEMISTRY. Crown 8vo. 7s. 6d.

Cotton (Bishop).—SERMONS PREACHED TO ENGLISH CONGREGATIONS IN INDIA. Crown 8vo. 7s. 6d.

Cunningham (Rev. W.)—CHRISTIAN CIVILISATION, WITH SPECIAL REFERENCE TO INDIA. Cr. 8vo. 5s.

Curteis (Rev. G. H.)—THE SCIENTIFIC OBSTACLES TO CHRISTIAN BELIEF. The Boyle Lectures, 1884. Cr. 8vo. 6s.

Davies (Rev. J. Llewelyn)—

THE GOSPEL AND MODERN LIFE. 2nd Edition, to which is added Morality according to the Sacrament of the Lord's Supper. Extra fcap. 8vo. 6s.

SOCIAL QUESTIONS FROM THE POINT OF VIEW OF CHRISTIAN THEOLOGY. 2nd Edition. Crown 8vo. 6s.

Davies (Rev. J. Llewelyn)—*continued.*

WARNINGS AGAINST SUPERSTITION. Extra fcap. 8vo. 2s. 6d.

THE CHRISTIAN CALLING. Extra fcap. 8vo. 6s.

ORDER AND GROWTH AS INVOLVED IN THE SPIRITUAL CONSTITUTION OF HUMAN SOCIETY. Crown 8vo. 3s. 6d.

BAPTISM, CONFIRMATION, AND THE LORD'S SUPPER, as interpreted by their Outward Signs. Three Addresses. New Edition. 18mo. 1s.

Diggle (Rev. J. W.)—GODLINESS AND MANLINESS. A Miscellany of Brief Papers touching the Relation of Religion to Life. Crown 8vo. 6s.

Drummond (Prof. James).—INTRODUCTION TO THE STUDY OF THEOLOGY. Crown 8vo. 5s.

ECCE HOMO. A Survey of the Life and Work of Jesus Christ. 20th Edition. Globe 8vo. 6s.

Ellerton (Rev. John).—THE HOLIEST MANHOOD, AND ITS LESSONS FOR BUSY LIVES. Crown 8vo. 6s.

FAITH AND CONDUCT: An Essay on Verifiable Religion. Crown 8vo. 7s. 6d.

Farrar (Ven. F. W., Archdeacon of Westminster)—

MERCY AND JUDGMENT. A few last words on Christian Eschatology. 2nd Edition. Crown 8vo. 10s. 6d.

THE SILENCE AND VOICES OF GOD. University and other Sermons. 7th Edition. Crown 8vo. 6s.

IN THE DAYS OF THY YOUTH. Sermons on Practical Subjects, preached at Marlborough College. 9th Edition. Crown 8vo. 9s.

EPHPHATHA: or, The Amelioration of the World. Sermons preached at Westminster Abbey. Crown 8vo. 6s.

SERMONS AND ADDRESSES delivered in America. Crown 8vo. 7s. 6d.

THE WITNESS OF HISTORY TO CHRIST. Being the Hulsean Lectures for 1870. 7th Edition. Crown 8vo. 5s.

SAINTLY WORKERS. Five Lenten Lectures. 3rd Edition. Crown 8vo. 6s.

THE HISTORY OF INTERPRETATION. Being the Bampton Lectures, 1885. 8vo. 16s.

New and Collected Edition of the Sermons, etc. Crown 8vo. 3s. 6d. each. Monthly volumes from *December* 1891.

SEEKERS AFTER GOD.

ETERNAL HOPE. Sermons Preached in Westminster Abbey.

THE FALL OF MAN, and other Sermons.

THE WITNESS OF HISTORY TO CHRIST. Hulsean Lectures.

THE SILENCE AND VOICES OF GOD.

IN THE DAYS OF THY YOUTH. Sermons on Practical Subjects.

SAINTLY WORKERS. Five Lenten Lectures.

EPHPHATHA: or, The Amelioration of the World.

Farrar (Ven. F. W., Archdeacon of Westminster).—*continued.*
MERCY AND JUDGMENT. A few last words on Christian Eschatology.
SERMONS AND ADDRESSES delivered in America.

Fiske (John).—MAN'S DESTINY VIEWED IN THE LIGHT OF HIS ORIGIN. Crown 8vo. 3s. 6d.

Forbes (Rev. Granville).—THE VOICE OF GOD IN THE PSALMS. Crown 8vo. 6s. 6d.

Fowle (Rev. T. W.)—A NEW ANALOGY BETWEEN REVEALED RELIGION AND THE COURSE AND CONSTITUTION OF NATURE. Crown 8vo. 6s.

Fraser (Bishop).—SERMONS. Edited by Rev. JOHN W. DIGGLE. 2 vols. Crown 8vo. 6s. each.

Hamilton (John)—
ON TRUTH AND ERROR. Crown 8vo. 5s.
ARTHUR'S SEAT: or, The Church of the Banned. Crown 8vo. 6s.
ABOVE AND AROUND: Thoughts on God and Man. 12mo. 2s. 6d.

Hardwick (Archdeacon).—CHRIST AND OTHER MASTERS. 6th Edition. Crown 8vo. 10s. 6d.

Hare (Julius Charles)—
THE MISSION OF THE COMFORTER. New Edition. Edited by Dean PLUMPTRE. Crown 8vo. 7s. 6d.
THE VICTORY OF FAITH. Edited by Dean PLUMPTRE, with Introductory Notices by Prof. MAURICE and Dean STANLEY. Crown 8vo. 6s. 6d.

Harper (Father Thomas, S.J.)—THE METAPHYSICS OF THE SCHOOL. In 5 vols. Vols. I. and II. 8vo. 18s. each. Vol. III. Part I. 12s.

Harris (Rev. G. C.)—SERMONS. With a Memoir by CHARLOTTE M. YONGE, and Portrait. Extra fcap. 8vo. 6s.

Hutton (R. H.)—
ESSAYS ON SOME OF THE MODERN GUIDES OF ENGLISH THOUGHT IN MATTERS OF FAITH. Globe 8vo. 6s.
THEOLOGICAL ESSAYS. Globe 8vo. 6s.

Illingworth (Rev. J. R.)—SERMONS PREACHED IN A COLLEGE CHAPEL. Crown 8vo. 5s.

Jacob (Rev. J. A.)—BUILDING IN SILENCE, and other Sermons. Extra fcap. 8vo. 6s.

James (Rev. Herbert).—THE COUNTRY CLERGYMAN AND HIS WORK. Crown 8vo. 6s.

Jeans (Rev. G. E.)—HAILEYBURY CHAPEL, and other Sermons. Fcap. 8vo. 3s. 6d.

Jellett (Rev. Dr.)—
THE ELDER SON, and other Sermons. Crown 8vo. 6s.
THE EFFICACY OF PRAYER. 3rd Edition. Crown 8vo. 5s.

Kellogg (Rev. S. H.)—THE LIGHT OF ASIA AND THE LIGHT OF THE WORLD. Crown 8vo. 7s. 6d.

Kingsley (Charles)—

VILLAGE AND TOWN AND COUNTRY SERMONS. Crown 8vo. 3s. 6d.

THE WATER OF LIFE, and other Sermons. Crown 8vo. 3s. 6d.

SERMONS ON NATIONAL SUBJECTS, AND THE KING OF THE EARTH. Crown 8vo. 3s. 6d.

SERMONS FOR THE TIMES. Crown 8vo. 3s. 6d.

GOOD NEWS OF GOD. Crown 8vo. 3s. 6d.

THE GOSPEL OF THE PENTATEUCH, AND DAVID. Crown 8vo. 3s. 6d.

DISCIPLINE, and other Sermons. Crown 8vo. 3s. 6d.

WESTMINSTER SERMONS. Crown 8vo. 3s. 6d.

ALL SAINTS' DAY, and other Sermons. Crown 8vo. 3s. 6d.

Kirkpatrick (Prof. A. F.)—THE DIVINE LIBRARY OF THE OLD TESTAMENT. Its Origin, Preservation, Inspiration, and Permanent Value. Crown 8vo. 3s. net.

Kynaston (Rev. Herbert, D.D.)—SERMONS PREACHED IN THE COLLEGE CHAPEL, CHELTENHAM. Crown 8vo. 6s.

Lightfoot (Bishop)—

LEADERS IN THE NORTHERN CHURCH: Sermons Preached in the Diocese of Durham. 2nd Edition. Crown 8vo. 6s.

ORDINATION ADDRESSES AND COUNSELS TO CLERGY. Crown 8vo. 6s.

CAMBRIDGE SERMONS. Crown 8vo. 6s.

SERMONS PREACHED IN ST. PAUL'S CATHEDRAL. Crown 8vo. 6s.

SERMONS PREACHED ON SPECIAL OCCASIONS. Crown 8vo. 6s.

A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESE OF DURHAM, 25th Nov. 1886. Demy 8vo. 2s.

ESSAYS ON THE WORK ENTITLED "Supernatural Religion." 8vo. 10s. 6d.

ESSAYS. In Two Vols. (1) Dissertations on the Apostolic Age. (2) Miscellaneous. 8vo. [*In the Press.*

Maclaren (Rev. Alexander)—

SERMONS PREACHED AT MANCHESTER. 11th Edition. Fcap. 8vo. 4s. 6d.

A SECOND SERIES OF SERMONS. 7th Ed. Fcap. 8vo. 4s. 6d.

A THIRD SERIES. 6th Edition. Fcap. 8vo. 4s. 6d.

WEEK-DAY EVENING ADDRESSES. 4th Ed. Fcap. 8vo. 2s. 6d.

THE SECRET OF POWER, AND OTHER SERMONS. Fcap. 8vo. 4s. 6d.

Macmillan (Rev. Hugh)—

BIBLE TEACHINGS IN NATURE. 15th Ed. Globe 8vo. 6s.

THE TRUE VINE; OR, THE ANALOGIES OF OUR LORD'S ALLEGORY. 5th Edition. Globe 8vo. 6s.

THE MINISTRY OF NATURE. 8th Edition. Globe 8vo. 6s.

Macmillan (Rev. Hugh)—*continued.*

THE SABBATH OF THE FIELDS. 6th Edition. Globe 8vo. 6s.
THE MARRIAGE IN CANA. Globe 8vo. 6s.
TWO WORLDS ARE OURS. 3rd Edition. Globe 8vo. 6s.
THE OLIVE LEAF. Globe 8vo. 6s.
THE GATE BEAUTIFUL AND OTHER BIBLE TEACHINGS FOR THE YOUNG. Crown 8vo. 3s. 6d.

Mahaffy (Rev. Prof.)—THE DECAY OF MODERN PREACHING: AN ESSAY. Crown 8vo. 3s. 6d.

Maturin (Rev. W.)—THE BLESSEDNESS OF THE DEAD IN CHRIST. Crown 8vo. 7s. 6d.

Maurice (Frederick Denison)—

THE KINGDOM OF CHRIST. 3rd. Ed. 2 Vols. Cr. 8vo. 12s.
EXPOSITORY SERMONS ON THE PRAYER-BOOK; AND ON THE LORD'S PRAYER. New Edition. Crown 8vo. 6s.
SERMONS PREACHED IN COUNTRY CHURCHES. 2nd Edition. Crown 8vo. 6s.
THE CONSCIENCE. Lectures on Casuistry. 3rd Ed. Cr. 8vo. 4s. 6d.
DIALOGUES ON FAMILY WORSHIP. Crown 8vo. 4s. 6d.
THE DOCTRINE OF SACRIFICE DEDUCED FROM THE SCRIPTURES. 2nd Edition. Crown 8vo. 6s.
THE RELIGIONS OF THE WORLD. 6th Edition. Cr. 8vo. 4s. 6d.
ON THE SABBATH DAY; THE CHARACTER OF THE WARRIOR; AND ON THE INTERPRETATION OF HISTORY. Fcap. 8vo. 2s. 6d.
LEARNING AND WORKING. Crown 8vo. 4s. 6d.
THE LORD'S PRAYER, THE CREED, AND THE COMMANDMENTS. 18mo. 1s.
THEOLOGICAL ESSAYS. 4th Edition. Crown 8vo. 6s.
SERMONS PREACHED IN LINCOLN'S INN CHAPEL. In Six Volumes. Crown 8vo. 3s. 6d. each. Monthly from October 1891.

Milligan (Rev. Prof. W.)—THE RESURRECTION OF OUR LORD. Fourth Thousand. Crown 8vo. 5s.
THE ASCENSION AND HEAVENLY PRIESTHOOD OF OUR LORD. *Baird Lectures*, 1891. Crown 8vo. 7s. 6d.
LECTURES ON THE APOCALYPSE. Cr. 8vo. 5s.

Moorhouse (J., Bishop of Manchester)—

JACOB: Three Sermons. Extra fcap. 8vo. 3s. 6d.
THE TEACHING OF CHRIST. Its Conditions, Secret, and Results. Crown 8vo. 3s. net.

Mylne (L. G., Bishop of Bombay).—SERMONS PREACHED IN ST. THOMAS'S CATHEDRAL, BOMBAY. Crown 8vo. 6s.
NATURAL RELIGION. By the author of "Ecce Homo." 3rd Edition. Globe 8vo. 6s.

Pattison (Mark).—SERMONS. Crown 8vo. 6s.
PAUL OF TARSUS. 8vo. 10s. 6d.
PHILOCHRISTUS. Memoirs of a Disciple of the Lord. 3rd Ed. 8vo. 12s.

Plumptre (Dean). — MOVEMENTS IN RELIGIOUS THOUGHT. Fcap. 8vo. 3s. 6d.

Potter (R.)—THE RELATION OF ETHICS TO RELIGION. Crown 8vo. 2s. 6d.

REASONABLE FAITH: A Short Religious Essay for the Times. By "Three Friends." Crown 8vo. 1s.

Reichel (C. P., Bishop of Meath)—

THE LORD'S PRAYER, and other Sermons. Crown 8vo. 7s. 6d.

CATHEDRAL AND UNIVERSITY SERMONS. Crown 8vo. 6s.

Rendall (Rev. F.)—THE THEOLOGY OF THE HEBREW CHRISTIANS. Crown 8vo. 5s.

Reynolds (H. R.)—NOTES OF THE CHRISTIAN LIFE. Crown 8vo. 7s. 6d.

Robinson (Prebendary H. G.)—MAN IN THE IMAGE OF GOD, and other Sermons. Crown 8vo. 7s. 6d.

Russell (Dean).—THE LIGHT THAT LIGHTETH EVERY MAN: Sermons. With an introduction by Dean PLUMPTRE, D.D. Crown 8vo. 6s.

Salmon (Rev. Prof. George)—

NON-MIRACULOUS CHRISTIANITY, and other Sermons. 2nd Edition. Crown 8vo. 6s.

GNOSTICISM AND AGNOSTICISM, and other Sermons. Crown 8vo. 7s. 6d.

SCOTCH SERMONS, 1880. By Principal CAIRD and others. 3rd Edition. 8vo. 10s. 6d.

Service (Rev. John).—SERMONS. With Portrait. Crown 8vo. 6s.

Shirley (W. N.)—ELIJAH: Four University Sermons. Fcap. 8vo. 2s. 6d.

Smith (Rev. Travers).—MAN'S KNOWLEDGE OF MAN AND OF GOD. Crown 8vo. 6s.

Smith (W. Saumarez).—THE BLOOD OF THE NEW COVENANT: A Theological Essay. Crown 8vo. 2s. 6d.

Stanley (Dean)—

THE NATIONAL THANKSGIVING. Sermons preached in Westminster Abbey. 2nd Edition. Crown 8vo. 2s. 6d.

ADDRESSES AND SERMONS delivered during a visit to the United States and Canada in 1878. Crown 8vo. 6s.

THE ATHANASIAN CREED. Crown 8vo. 2s.

Stewart (Prof. Balfour) and **Tait** (Prof. P. G.)—THE UNSEEN UNIVERSE; OR, PHYSICAL SPECULATIONS ON A FUTURE STATE. 15th Edition. Crown 8vo. 6s.

PARADOXICAL PHILOSOPHY: A Sequel to "The Unseen Universe." Crown 8vo. 7s. 6d.

Stubbs (Rev. C. W.)—FOR CHRIST AND CITY. Sermons and Addresses. Crown 8vo. 6s.

Tait (Archbishop)—

THE PRESENT POSITION OF THE CHURCH OF ENGLAND. Being the Charge delivered at his Primary Visitation. 8vo. 3s. 6d.

DUTIES OF THE CHURCH OF ENGLAND. Being seven Addresses delivered at his Second Visitation. 8vo. 4s. 6d.

THE CHURCH OF THE FUTURE. Charges delivered at his Third Quadrennial Visitation. 2nd Edition. Crown 8vo. 3s. 6d.

Taylor (Isaac).—THE RESTORATION OF BELIEF. Crown 8vo. 8s. 6d.

Temple (Frederick, Bishop of London)—

SERMONS PREACHED IN THE CHAPEL OF RUGBY SCHOOL. 3rd and Cheaper Edition. Extra fcap. 8vo. 4s. 6d.

SECOND SERIES. 3rd Edition. Extra fcap. 8vo. 6s.

THIRD SERIES. 4th Edition. Extra fcap. 8vo. 6s.

THE RELATIONS BETWEEN RELIGION AND SCIENCE. Bampton Lectures, 1884. 7th and Cheaper Ed. Cr. 8vo. 6s.

Trench (Archbishop).—HULSEAN LECTURES. 8vo. 7s. 6d.

Tulloch (Principal).—THE CHRIST OF THE GOSPELS AND THE CHRIST OF MODERN CRITICISM. Extra fcap. 8vo. 4s. 6d.

Vaughan (C. J., Dean of Llandaff)—

MEMORIALS OF HARROW SUNDAYS. 5th Edition. Crown 8vo. 10s. 6d.

EPIPHANY, LENT, AND EASTER. 3rd Ed. Cr. 8vo. 10s. 6d.

HEROES OF FAITH. 2nd Edition. Crown 8vo. 6s.

LIFE'S WORK AND GOD'S DISCIPLINE. 3rd Edition. Extra fcap. 8vo. 2s. 6d.

THE WHOLESOME WORDS OF JESUS CHRIST. 2nd Edition. Fcap. 8vo. 3s. 6d.

FOES OF FAITH. 2nd Edition. Fcap. 8vo. 3s. 6d.

CHRIST SATISFYING THE INSTINCTS OF HUMANITY. 2nd Edition. Extra fcap. 8vo. 3s. 6d.

COUNSELS FOR YOUNG STUDENTS. Fcap. 8vo. 2s. 6d.

THE TWO GREAT TEMPTATIONS. 2nd Ed. Fcap. 8vo. 3s. 6d.

ADDRESSES FOR YOUNG CLERGYMEN. Extra fcap. 8vo. 4s. 6d.

"MY SON, GIVE ME THINE HEART." Extra fcap. 8vo. 5s.

REST AWHILE. Addresses to Toilers in the Ministry. Extra fcap. 8vo. 5s.

TEMPLE SERMONS. Crown 8vo. 10s. 6d.

AUTHORISED OR REVISED? Sermons on some of the Texts in which the Revised Version differs from the Authorised. Crown 8vo. 7s. 6d.

LESSONS OF THE CROSS AND PASSION. WORDS FROM THE CROSS. THE REIGN OF SIN. THE LORD'S PRAYER. Four Courses of Lent Lectures. Crown 8vo. 10s. 6d.

Vaughan (C. J., Dean of Llandaff)—*continued.*

UNIVERSITY SERMONS. NEW AND OLD. Cr. 8vo. 10s. 6d.

NOTES FOR LECTURES ON CONFIRMATION. Fcap. 8vo. 1s. 6d.

THE PRAYERS OF JESUS CHRIST: a closing volume of Lent Lectures delivered in the Temple Church. Globe 8vo. 3s. 6d.

DONCASTER SERMONS. Lessons of Life and Godliness, and Words from the Gospels. Cr. 8vo. 10s. 6d.

Vaughan (Rev. D. J.)—THE PRESENT TRIAL OF FAITH. Crown 8vo. 9s.

Vaughan (Rev. E. T.)—SOME REASONS OF OUR CHRISTIAN HOPE. Hulsean Lectures for 1875. Crown 8vo. 6s. 6d.

Vaughan (Rev. Robert).—STONES FROM THE QUARRY. Sermons. Crown 8vo. 5s.

Venn (Rev. John).—ON SOME CHARACTERISTICS OF BELIEF, SCIENTIFIC AND RELIGIOUS. 8vo. 6s. 6d.

Warington (G.)—THE WEEK OF CREATION. Cr. 8vo. 4s. 6d.

Welldon (Rev. J. E. C.)—THE SPIRITUAL LIFE, and other Sermons. Crown 8vo. 6s.

Westcott (B. F., Bishop of Durham)—

ON THE RELIGIOUS OFFICE OF THE UNIVERSITIES. Sermons. Crown 8vo. 4s. 6d.

GIFTS FOR MINISTRY. Addresses to Candidates for Ordination. Crown 8vo. 1s. 6d.

THE VICTORY OF THE CROSS. Sermons preached during Holy Week, 1888, in Hereford Cathedral. Crown 8vo. 3s. 6d.

FROM STRENGTH TO STRENGTH. Three Sermons (In Memoriam J. B. D.) Crown 8vo. 2s.

THE REVELATION OF THE RISEN LORD. Cr. 8vo. 6s.

THE HISTORIC FAITH. 3rd Edition. Crown 8vo. 6s.

THE GOSPEL OF THE RESURRECTION. 6th Ed. Cr. 8vo. 6s.

THE REVELATION OF THE FATHER. Crown 8vo. 6s.

CHRISTUS CONSUMMATOR. 2nd Edition. Crown 8vo. 6s.

SOME THOUGHTS FROM THE ORDINAL. Cr. 8vo. 1s. 6d.

SOCIAL ASPECTS OF CHRISTIANITY. Crown 8vo. 6s.

ESSAYS IN THE HISTORY OF RELIGIOUS THOUGHT IN THE WEST. Globe 8vo. 6s.

LECTURES ON GOSPEL LIFE. Cr. 8vo. [*In the Press.*

Wickham (Rev. E. C.)—WELLINGTON COLLEGE SERMONS. Crown 8vo. 6s.

Wilkins (Prof. A. S.)—THE LIGHT OF THE WORLD: an Essay. 2nd Edition. Crown 8vo. 3s. 6d.

Wilson (J. M., Archdeacon of Manchester)—

SERMONS PREACHED IN CLIFTON COLLEGE CHAPEL. Second Series. 1888-90. Crown 8vo. 6s.

ESSAYS AND ADDRESSES. Crown 8vo. 4s. 6d.

SOME CONTRIBUTIONS TO THE RELIGIOUS THOUGHT OF OUR TIME. Crown 8vo. 6s.

Printed by R. & R. CLARK, *Edinburgh*

IV.42.3.92

BS2615 .B5
Bernard, Thomas Dehany, 1815-1904.
The central teaching of Jesus Christ :

BS Bernard, Thomas Dehany, 1815-1904.
2615 The central teaching of Jesus Christ; a s
B5 and exposition of the five chapters of the
pel according to St. John, XIII-XVII inclus
by Thomas Dehany Bernard ... New York and
London, Macmillan and co., 1892.
x, 416p. 20cm.

1. Bible. N.T. John XIII-XVII--Comments
I. Title.

CCSC/lt

A22354